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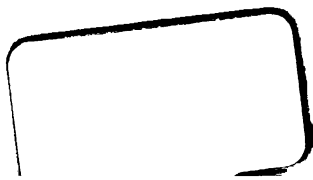
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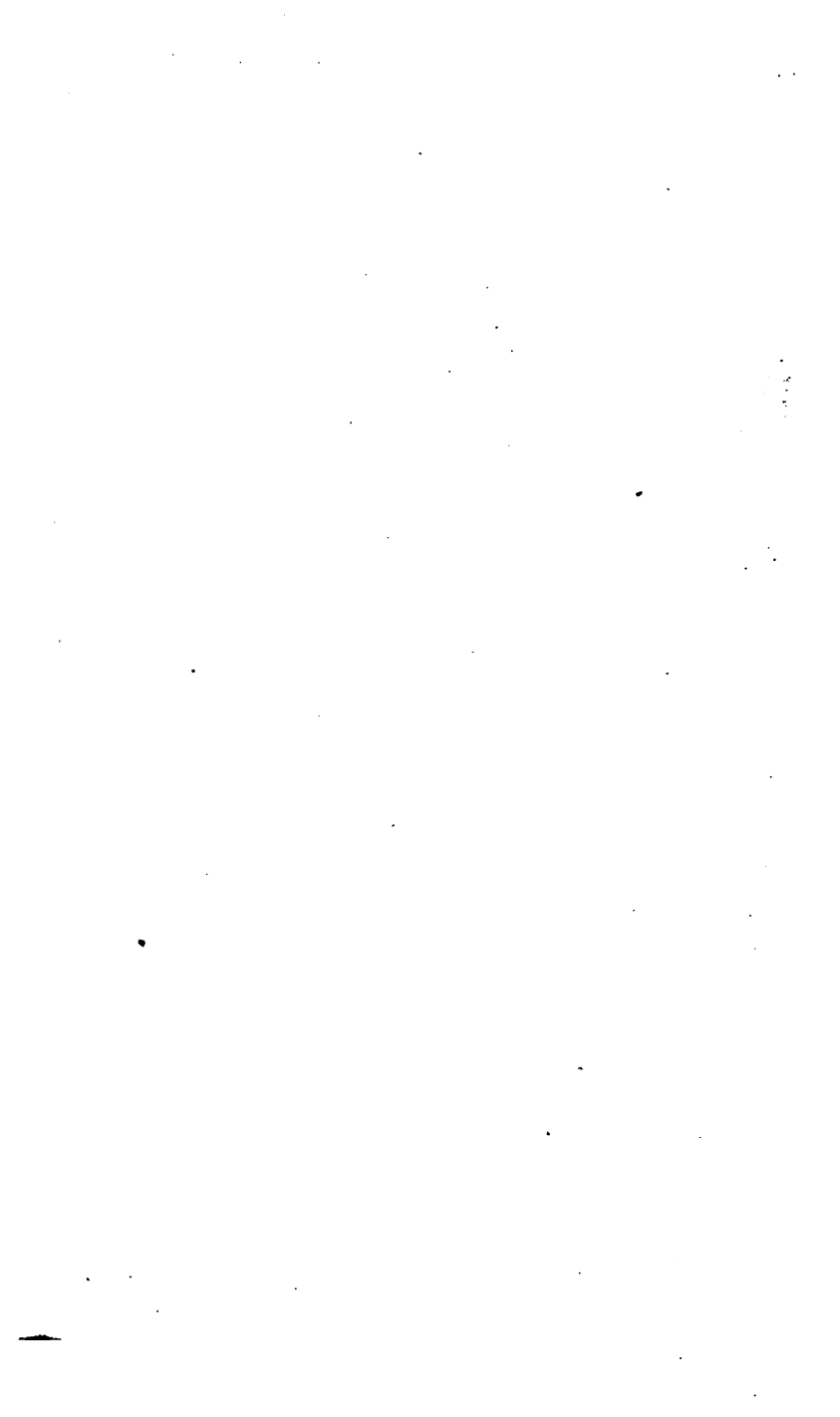
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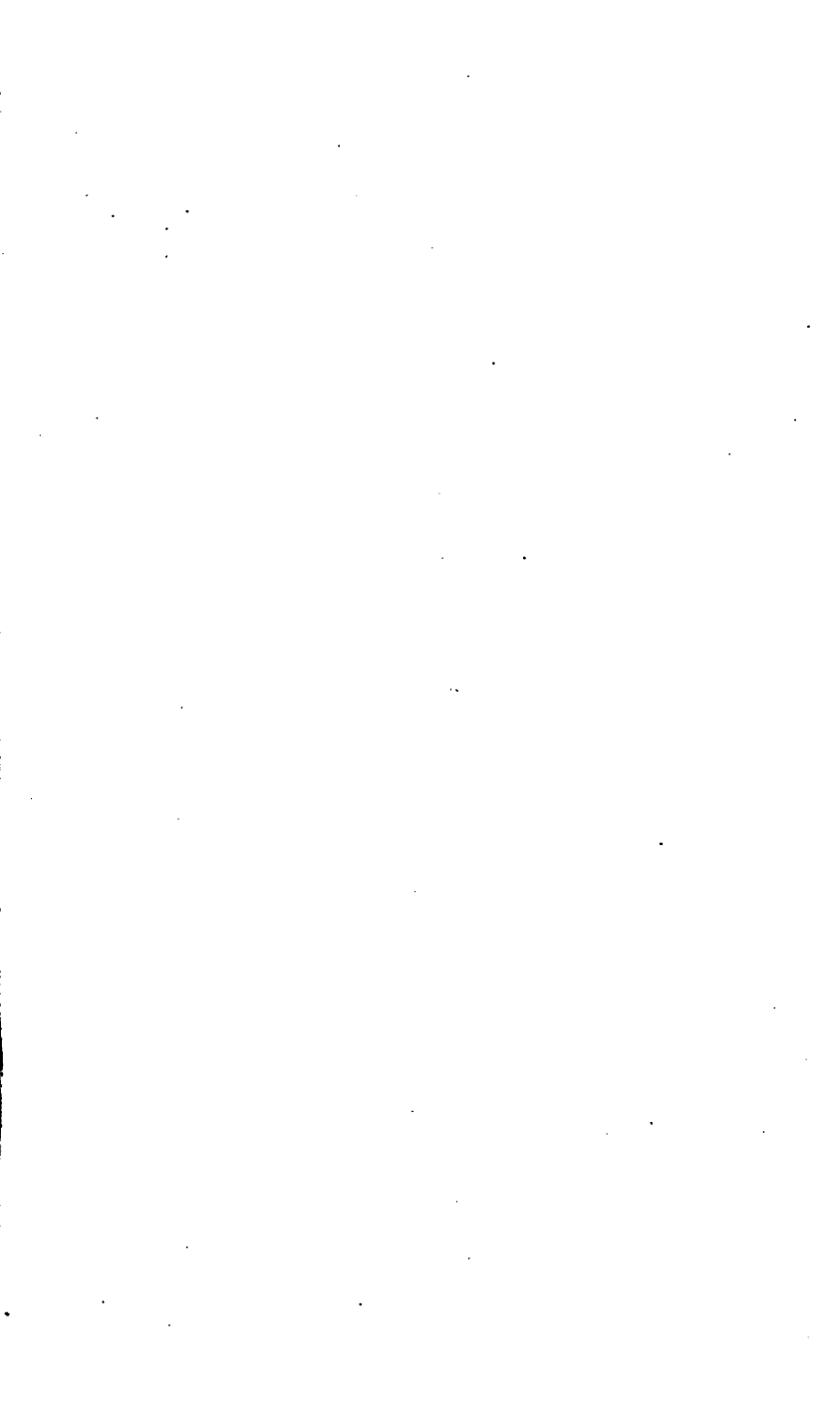








ST ANDREWS.





ST ANDREWS.



HISTORY
OF
S T. A N D R E W S ,

WITH A FULL ACCOUNT OF
THE RECENT IMPROVEMENTS IN THE CITY.

BY THE
REV. CHARLES ROGER.



EDINBURGH:
ADAM & CHARLES BLACK, NORTH BRIDGE,
BOOKSELLERS TO HER MAJESTY.

1849.





TO

MAJOR HUGH LYON PLAYFAIR,

OF ST. LEONARDS,

PROVOST OF THE CITY OF ST. ANDREWS,

THIS WORK,

WHICH RECORDS THE HISTORY OF THE ANCIENT CITY

OF WHICH HE IS THE ENLIGHTENED

CHIEF MAGISTRATE AND DISTINGUISHED IMPROVER,

IS VERY RESPECTFULLY DEDICATED,

BY HIS FAITHFUL AND OBEDIENT SERVANT,

CHARLES ROGER.





PREFACE.

As the ancient ecclesiastical metropolis, the seat of the earliest of our northern Universities, and the scene of many interesting events intimately connected with the general history of the kingdom, the CITY OF ST. ANDREWS, has long engaged the attention of the Historian, and arrested the notice of the Tourist. The history of its Archiepiscopal See, closely blended as it is with the civil and military transactions of the nation in former days, occupies an extended portion of the pages of the Scottish chronicles; while, in modern times, denuded of its renowned ecclesiastical supremacy, in its ruins of ancient magnificence, it presents much to interest the curious, and call forth the admiration of the antiquary.

But St. Andrews has better and stronger claims in these days of utility, to general attention and notice. A new era has of late years arisen upon it, which bids fair, if not to render it more illustrious than in its days of Episcopal elevation, certainly more pre-eminent for the beneficial influences it may impart on society. While the munificent legacy of Dr. Bell, for the building and endowment of the Madras College, may be regarded as the first step towards its renovation, the more recent erection of the Madras Infant School, and rebuilding of the United College—the latter improvement tending signally to the convenience and comfort of the students—have contributed essentially to its advancement. With regard to facilities for education, St. Andrews can therefore now lay claim to high superiority. When the child is able to speak or think, his early faculties may be brought into exercise at the Madras Infant School, conducted on principles the most approved; when a little older, may receive at the Madras College, under the care of Teachers most judiciously appointed, thorough instruction in all the branches of juvenile education; and at a suitable age, may have his more extended powers brought into operation during a complete course of philosophical education at the University, under the tuition of Professors highly distinguished in their several departments. If the youth intends to follow out the clerical profession, at St. Mary's College he may pursue his theological studies with much advantage, till ready to obtain licence as a Probationer; and if he makes choice of the medical profession, attendance at the Classes of Anatomy and Chemistry, in the United

College, is recognized by all the British Medical Boards as one year of medical study. These advantages are certainly not limited to the citizens, but fully accrue to the general public. The City is provided with extensive boarding establishments, in which youth of all ages are received, at very moderate charges, and tended with the utmost care, besides being provided with well qualified tutors. Lodging houses, and separate houses of convenient size for those who prefer them, are also numerous; and as from the limited extent of the City, each individual youth is known to the citizens or his teachers, parents and guardians may rest satisfied, that here the minds and manners of their children and wards will be untainted, as amid the dissoluteness of the capital, and the gross luxury of the town of commerce.

To aspiring and diligent young men of limited means, desirous of following out a University education, St. Andrews affords peculiar and remarkable advantages. The large number of bursaries connected with the Colleges — many of which are decided by competition, and the rest bestowed on the indigent and meritorious — and the uniform certainty of being recommended, soon after the commencement of their curriculum, as tutors during the summer months, lead to the promotion and advancement of many indigent youth of genius, who had otherwise aspired in vain.

As a place of convenient sea-bathing, St. Andrews has long been famed — parties coming to it from very considerable distances, seeking for restoration to health by immersion in the invigorating waters of the bay. The facilities

for bathing have of late been much increased ; and when *Gillespie Terrace*, at present in the course of erection near the most approved bathing place, has been completed, bathers will possess advantages certainly in few towns surpassed. The recent improvements on the links, uniformly acknowledged to be the best in the kingdom, have rendered them more convenient for the numerous members of the nobility and gentry, who assemble during summer and autumn to prosecute the national game of Golf ; while the recent improvements on the Union Club, afford these the means of in-door amusement.

Independent of its other peculiar advantages, St. Andrews is admirably adapted as a place of residence to gentlemen retired from the fatigues of military life, or the bustle of commerce. Here the artificial elegance of the City is combined with the natural beauties of the country ; accommodation for respectable families is extensive and convenient ; and society is varied and select. The salubrity of the climate—an epidemic being scarcely known to visit the City—likewise renders it desirable as a place of abode. Probably the only drawback to the more speedy renovation of the City, was its difficulty of access ; an objection now obviated by the numerous omnibuses which accommodate passengers to and from Leuchars, the nearest station of the Edinburgh and Northern Railway, at about five miles distance. And it is satisfactory to learn, that access will soon be still farther facilitated, as measures are being adopted for carrying a branch of Railway to the City, from the main line, for which a bill has already been passed in Parliament.

Of late years, the numerous visitors have frequently complained of the want of a History or Guidebook, at once full and complete, embracing the recent improvements, and accessible and portable. The present work is offered to the public with much diffidence, but in the hope that it may be found to suit the double purpose of a Guidebook to the Tourist, and a compendium of the general history of the City. With respect to the ancient history, the author has carefully consulted every available source of information, particularly the *Reliquæ Divi Andreae* of George Martine of Clermont, Secretary to Archbishop Sharpe, written in 1683, and published in 1797, under the editorial care of Dr. Rotheram, Professor of Natural Philosophy in the United College, and the *Delineations* of the Rev. Dr. Grier-son of Cockpen, edited by Dr. Gillespie and others, and published in 1837, both of which works abound in much valuable matter. To the large History of St. Andrews, by the Reverend Mr. Lyon, published in 1843, the author has to express himself as especially indebted for much information, regarding the ancient ecclesiastical history; and though entirely differing from that learned divine in his views on church polity, he has much pleasure in recommending his work as the most ample repository regarding the Episcopal History of the See ever offered to the public.

A considerable portion of this work is occupied with the recent improvements of Provost Playfair, which have been described with the utmost regard to accuracy. And the author must here acknowledge, with gratitude, the readiness and promptitude with which all the parties, in the

City and elsewhere, to whom he has applied, have communicated to him the most satisfactory information.

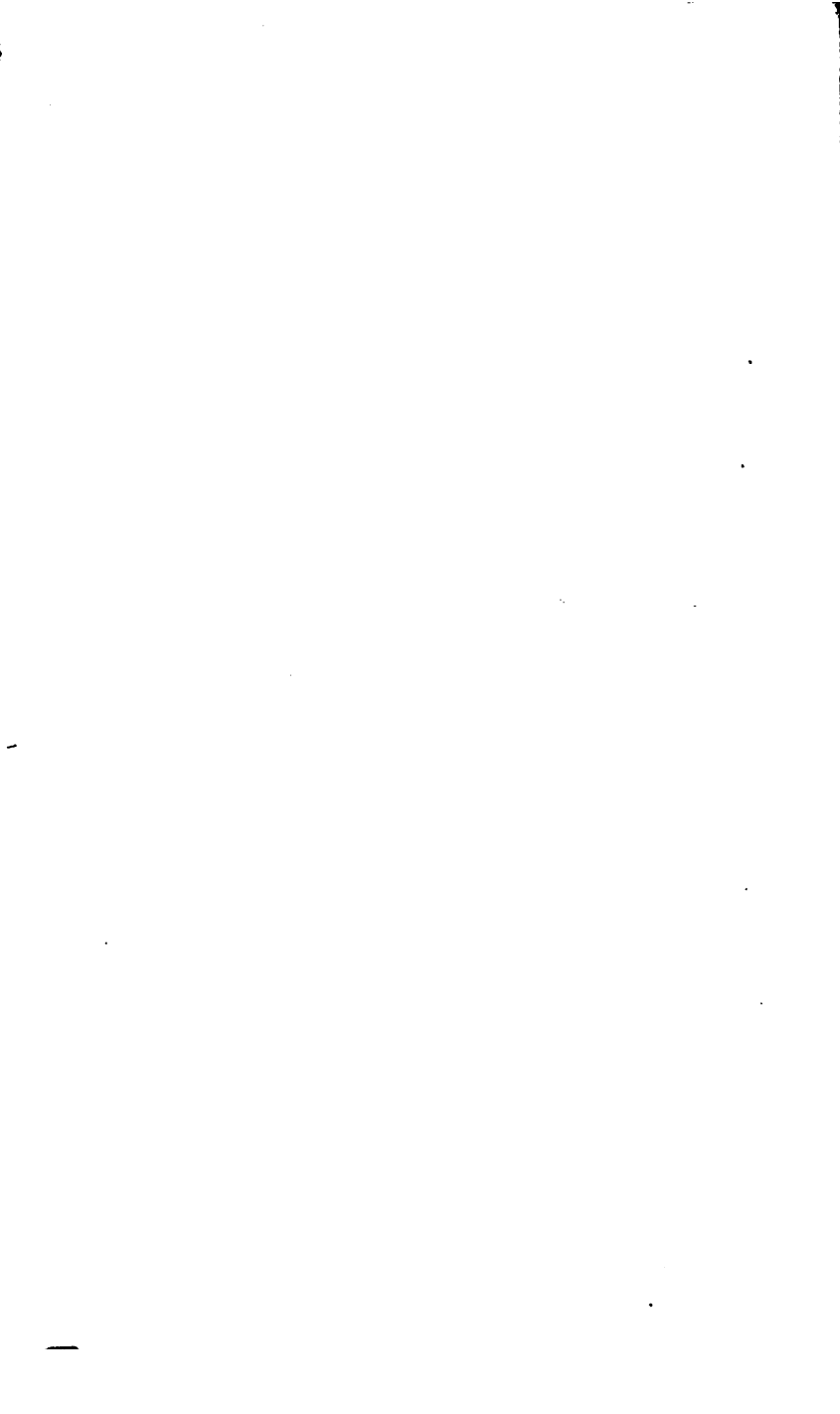
The volume is handsomely embellished with numerous illustrations, engraved on steel by Mr. Lizars of Edinburgh, from original drawings made expressly for the work by Mr. William Banks; also a newly prepared Plan of the City, which will be found useful to visitors. A copious index, for the convenience of easy reference, is attached to the work.

St. Andrews, July, 1849.



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HISTORY OF ST. ANDREWS.

CHAPTER I.

ORIGIN AND EARLY HISTORY.

LIKE every city which lays claim to remote antiquity, St. ANDREWS has its origin involved in fable. According to the legend, Regulus, a Greek monk, resident in the city of Patras, in the province of Achaia, where the mortal remains of the Apostle Andrew had been deposited, was commanded, in a vision, to leave his native country, and with a few companions and a few relics of the apostle, to trust himself to the ocean, till he should arrive at some distant and unknown haven in the island of Albion, in the western world. The monk having at first hesitated to obey the injunction, was again warned in a vision to attend to the mysterious mandates of heaven, and now resolved to render immediate compliance. Selecting a number of friends to accompany him, and procuring from the shrine of the apostle certain relics,* as commanded, he betook himself to the ocean—

" Hoisted sails, and with his chosen few,
Bade to his native plains a last adieu."

The tempests were numerous and severe which the little heroic band encountered, as they coasted along the shores of the Mediterranean sea, through the Straits of Gibraltar, round the wide

* These relics are described as the arm-bone, three of the fingers of the right hand, and three of the toes. Some chroniclers omit the toes, and substitute a tooth and one of the hds of the apostle's knees.

extent of the Spanish and French coasts, and up the English channel, into the German sea, till after a voyage of two years, they were shipwrecked in the Bay of St. Andrews. Here the bold crew, numbering twenty-one persons—seventeen monks, besides the leader himself, and three devoted virgins or nuns—were driven on the rocks, losing every thing save the relics, which were completely preserved. The names of these holy men and maids are recorded by the early chroniclers, but as none save the leader make particular figure in our legend, it is unnecessary here to relate them.

The date assigned to Regulus' arrival is 29th October, 370. The propriety of his setting sail at the very period when he committed his barge to the ocean, has been pointed out with becoming gravity and minuteness. Had he been three days later in seeking for the relics at the shrine of Patras, they had been removed by the Emperor Constantine, who then visited the city, to carry the remains of the apostle to Constantinople. On their arrival, the monk and his companions took shelter in the cave* of a rock overhanging the sea-beach, and forming the high shore between the present harbour and ruins of the castle. Though in a wild and obscure region of the Pictish kingdom, the advent of the remarkable strangers did not long remain unknown to the monarch, who speedily repaired in person to their grotto, and ministered to their wants. The Pictish king, at this time, was Hergust, a man of superior sagacity, and of an amiable and benevolent disposition, and Regulus soon ingratiated himself in his favour, and converted him with his nation, to the Christian faith. The monk and his companions became inmates of the royal domain, had extensive lands granted them for their annual revenue, and an edifice erected for their worship, which, if our legend be founded on fact, still remains,† a memorial of

* This natural excavation is known by the name of *Lady Buchan's Cave*, from that lady, when she resided in the city, about the end of the last century, having enjoyed herself, by summer evening tea-parties, within its craggy bosom.

† The chapel of St. Regulus, generally abbreviated St. Rule. Here, it is said, the relics of St. Andrew were deposited, and for many centuries carefully preserved.

the magnificence of a Pictish sovereign, and the conversion of an ancient nation to the faith of a Saviour.

Before Regulus' arrival, the promontory on which the city is built received the name of Muck-ross, a designation generally supposed to be derived from two words* signifying the promontory of boars; it being alleged, that this region was originally the resort of those animals, which were of remarkable size and ferocity, and inhabited the forest with which it was then covered. Hergust, farther to testify his regard for his religious instructor, changed the name to Kil-ry-mont,† an appellation, which abridged Kilrule, for centuries it continued to retain. "In Kilrymont," says Martine, "did Regulus and his company abide, himself living thirty-two years after his arrival, serving God devoutlie, and for their austeritie of life were in great reputation with all men. And the good and holie lives of Regulus, and his companions and successors, living in cells at St. Rewle's Church, was the occasion, and proved the effectual mean for the kindly reception and good opinion, veneration, and entertainment of the Christian religion, and those religious men, among that bloody, savage, and barbarous people, the Pights."

Regulus, it has been asserted, was the founder of the Culdees‡ in Scotland; and it is certain, that at a very early period, this

* The common derivation is, that it is formed of two Celtic words, *muck* and *ross*, the former signifying a boar, and the latter a promontory. Sibbald, in his History of Fife, states, that in the language of the Picts, *Ross* signified a peninsula, and was the name of Fife generally; while *Muckross* meant the snout of the peninsula, which is now called Fife Ness, as *Kinross* signified the head or mountainous part, and *Culross* the back or lowest part of it. Archbishop Usher considers *Muckross* to be derived from the British *Mack-ross*, signifying the place of swine.

† This name has also been the subject of conflicting etymologies. Some, imitating Buchanan in his derivations, account the word an abbreviation of *Cella regis in monte*, or *Cella Raimondi*. Leighton, in his History of Fife, derives it from the Celtic *Ū-rhi-monadh*, the church on the king's muir; and Huddleston, in his Notes on Toland, translates the three Celtic words, *Kil-ry-mont*, the church on the king's mount. We prefer the latter etymology.

‡ Regarding the derivation of the word *Culdee*, various opinions have likewise been entertained. The Buchanan etymologists derive it from two Latin words, *cultores Dei*, signifying worshippers of God. The more probable derivations are,

ancient order had an establishment at St. Andrews. This consisted of thirteen persons, one of whom was Abbot or Principal, possessing, however, no authority over the others, save that of convening and presiding at their assemblies. At one time they used three buildings in the city, the *Ecclesia Sanctæ Mariæ de Rupe*, St. Mary's Church on the Rock, mentioned by Martine; the *Ecclesia Sanctæ Mariæ et Capella Dominis Regum Scotorum*, so designated in the Register of the Priory, and the Chapel built by King Hergust in special honour of Regulus.

With regard to the city, from the time Regulus is said to have flourished, till the beginning of the ninth century, history is silent. At this period, however, another circumstance, evidently blended with fable, brings it into notice. Hungus, king of the Picts, made war upon Athelstane, prince of Northumberland, and ravaged his dominions. Returning home, laden with booty, he was unexpectedly overtaken by Athelstane, near Haddington, and surrounded by a superior force. In this state of imminent peril, he earnestly implored the assistance of St. Andrew, who appeared to him in a vision, and promised him victory. The vision being told to the army, aroused them to energy and resolution. Their pursuers were overcome and scattered, and Athelstane and his attendants were slain. Hungus had promised the apostle a gift to the tenth of his dominions, in the event of obtaining victory, and he now hastened to Kilrymont, there religiously to perform his vow. "He gave," says Sibbald, "for a parish to the church of St. Andrew, all the lands lying betwixt the seas Ishundenema and Slethruma, and bounded by a line extending from Largo, by Ceres, to Hyhatnachtan Machchril, now called Had Nachtan. And the king gave this district, *i. e.*, Kilrymont, to God, and St. Andrew his apostle, with its waters, meadows, fields, pastures, muirs and woods, in a perpetual alms-gift, with this peculiar privilege, that its inhabitants should be exempted from levies, the building of castles

that it is a corruption of the Celtic *Celdei* or *Keledei*, referring to the cells or churches in which they worshipped, or the proper pronunciation of *Gille-de*, God's servant.

and bridges, and all taxes imposed by the state. In confirmation of this privilege, the king, in presence of his nobles, brought a turf, cut from that land, and laid it on the altar of St. Andrew." According to Boethius, the king also bestowed on the church, images of Christ and his apostles, in the precious metals, with a case of gold to contain the relics of St. Andrew. He at the same time changed the name of the city from Kilrymont to St. Andrews, and decreed, that the apostle should henceforth be regarded and worshipped as the patron saint* of his kingdom.

On the discomfiture and extirpation of the Picts, Kenneth Macalpin, king of the Scots, restored to the Culdees of St. Andrews the immunities bestowed on them by Hungus, but of which they had been deprived by Feredith, his third successor on the throne. Before Kenneth's interference, indeed, the Culdee College had suffered much from the corruption of its members. Availing themselves of the liberal grants of Hungus, they had neglected the performance of their duties, and regarding themselves as temporal proprietors, had alienated the funds of the establishment to their families. On the reformation of the establishment by Kenneth, it began to be held in the highest veneration. In the tenth century, Constantine III., king of Scotland, abdicated his throne, to lead a life of seclusion within the fanes of St. Rule's Church, under the superintendence of the Culdees, afterwards became their abbot, and at his death was enrolled among their saints.† And in the beginning of the eleventh century, the heir of Ireland‡ became a member of its College, and devoted himself to the duties of his cell till death.

Till the middle of the twelfth century, the Culdees continued to prosper. They received extensive donations from the sove-

* On the overthrow of the Pictish kingdom, St. Andrew was invested with the honours of tutelar saint of Scotland, and his festival continued to be celebrated with rejoicing on the 30th November.

† Mr. Lyon conjectures, that it was on account of the king taking up his abode within the monastery, that the city obtained the name of Kilrymont.

‡ See Pinkerton's Extracts from the Annals of Ulster.

reigns and nobles, and possessed the power of electing the Bishop of the See, who, since the reign of Kenneth, came in place of their Abbot. In 1140, on the foundation of the Priory, the canons-regular of that institution had conferred on them, both by Papal and royal authority, the power of choosing the bishop along with them, a circumstance which hastened the downfall of the Culdees. In 1273, the canons, by superior influence, were enabled to deprive their coadjutors of every share in the episcopal election; and twenty-five years afterwards, the Pontiff, by bull, sanctioned their usurpation. The Culdees strenuously contended for restoration to their ancient privilege, and the Scottish monarch, David I., interested himself on their behalf. At length they were compelled to surrender their rights as a body, and were only permitted to take share in the election by becoming monks, and entering the monastery. But even this arrangement was not long agreeable to the prior and canons: they soon procured another bull from Rome, declaring it to be unlawful for any Culdee to be admitted to take oaths and enter the priory, unless with the consent of the prior and a majority of the canons. Thus few of the oppressed Culdees were permitted to join the fraternity of canons, and in this way to be invested with some share of their ancient honours. In 1317, during the period of the contest between Bruce and Baliol, the Culdees, for the last time, made a bold attempt for the recovery of their rights, but foolishly consenting to a reference to the Pope, their claims were at once extinguished; and from this era, says Keith, we never hear more of those ancient worshippers.

CHAPTER II.

THE BISHOPS.

THE bishoprick of St. Andrews, the first in the kingdom, owes its origin to Kenneth Macalpin. On his overthrow of the Picts, he destroyed their capital at Abernethy, and commanded that St. Andrews should henceforth be regarded as the civil and ecclesiastical metropolis of his newly extended domains. The chief abbot of its Culdee College, he invested with the dignity of bishop, and conferred on him the status of supreme ecclesiastical ruler.

The first Bishop of the See was St. Adrian. Of his history nothing is known, save that he was put to death by the Danes, at the Isle of May, along with a great number of other Culdee priests, who had fled thither from the persecution and slaughter to which, at that period, they were subjected by those cruel and bloodthirsty invaders. In consequence of this massacre, the Isle of May became, in after ages, the resort of pious pilgrims; and a monastery, of the most exquisitely polished workmanship, is said to have been there erected to commemorate the martyrdom. Adrian was killed in 874, and after his death, had his name enrolled in the calendar of the Romish church.

The successor of Adrian was Kelach I., who is supposed to have been appointed bishop in 890. He flourished in the reigns of Gregory, Donald VI., and Constantine III.; and it is related, that during the reign of the last of these monarchs, in 906, he held a provincial council, on a small hill, in the neighbourhood of Scone, now known by the designation of the *Mote Hill*, and

there made the sovereign solemnly vow to maintain and observe the discipline and faith of the church. The same monarch, as we previously stated, afterwards demitted his crown and joined the Culdee College. The third bishop was Fothad I., who is supposed to have entered on his holy office about 930. From some unknown cause, he incurred the displeasure of the sovereign, Indulphus, who banished him in 952, in the first year of his reign. Wyntoun states, that he enclosed a copy of the Gospels, in a silver casket, which at the period he wrote (about 1390) was lying at the north end of the high altar of the cathedral. The casket, says the chronicler, had the following inscription:—

Hanc evangelii thecam construxit aviti
Fothad, qui Scotis primus episcopus est.

During this episcopate, the formation of parishes began in Scotland. The succeeding bishops were Malisius I. or Maelbright, Kelach II., Fothad II., Malisius II., Malmore, Alivin, Maldun, Fothaldus, and Fothad III. Kelach II. was the first Scottish bishop who went to Rome for confirmation. Fothaldus and Fothad III. were distinguished for their liberality towards the Culdees; and during the episcopate of the latter, in 1074, a council was held at St. Andrews, for the correction of ecclesiastical abuses. At this council, says Chalmers, the Scottish clergy could only speak Gaelic, while Queen Margaret, who was the principal speaker, could only speak Saxon; and in this curious conjuncture, the king acted as interpreter between them. The next bishop was Gregorius Cathre. In this episcopate, Veremund, famous as the chief authority of Boethius in his history, is said to have flourished. He is supposed to have been a native of Spain, and afterwards archdeacon of St. Andrews. The two following bishops were Edmarus and Godricus; the latter, according to Dempster, was in early life a merchant, afterwards made a pilgrimage to Palestine, and was made Bishop of St. Andrews in his sixtieth year, on account of his remarkable sanctity. He crowned Edgar, son of Malcolm III., and successor of Donald Bane, on the Scottish throne.

Turgot was the sixteenth bishop. He was promoted to this high office, from being prior of the monastery of Durham, in 1107, and was consecrated by the Archbishop of York, though without any promise of obedience to his superior ecclesiastical authority. He founded the parish church of St. Andrews, which was dedicated by one of his successors, Bishop Bernham, to the Holy Trinity. "In the discharge of his episcopal duties," says Dr. Adamson, in Sibbald's *History of Fife*, "Turgot met with many obstacles from Alexander I., surnamed the Fierce, who though he favoured the church, was jealous of any authority which interfered with his own. And perceiving that he had lost the influence which he possessed while ecclesiastical affairs were directed by Queen Margaret (to whom he was confessor), the spirit of the old man sank within him, and in a desponding mood, he asked and obtained permission to revisit his cell at Durham, where he died. Besides several other works in history and theology, Turgot wrote a life of his patroness, Margaret, which contains a faithful picture of that excellent woman, whose real merit far exceeds the fame of those idle miracles which have been attributed to her in later times, for she was truly religious, virtuous, and charitable."

On the death of Turgot, Alexander I. sent envoys to the Archbishop of Canterbury, requesting him to nominate a fit person to fill the vacant See. The archbishop willingly consented, and with the advice of the English monarch, suggested Eadmere, one of his own monks. Alexander's zeal would appear to have cooled on the return of the envoys to Scotland, for until four years after, he displayed total silence in regard to his acceptance of the archbishop's proposal. At the end of that period, however, he consented to receive his nominee, but without consecration from the archbishop, lest that might be construed into an acknowledgment of that prelate's ecclesiastical authority over the Scots. Eadmere and the king did not long unite in the bonds of friendship. Five years after his entering on the duties of his office, a violent dispute between him and the monarch was terminated by his removing to England, from

whence he never returned. He wrote an account of the whole proceedings, regarding his connection with the supreme bishoprick of Scotland, which in recent times was published by the famous Selden.

Eadmere was succeeded by Bishop Robert, who was elected to the episcopal office in 1121. He was a native of England; and had been prior of the Augustinian Monastery at Scone. During his episcopate, the priory was founded, and the grant of the *Cursus Apri* made by Alexander I. to the church at St. Andrews. The following is Boethius' account of the grant:—"He (Alexander) augmented the revenues of the holy church of St. Andrews, among other lands, with that which is called *Cursus Apri*, from a boar of immense size, which, after making a terrible slaughter of men and cattle, and having been often, at great risk, pursued by the huntsmen, was killed when attempting to make its escape across this tract of land. There yet remain at St. Andrews (about 1520) marks of its astonishing size, viz.—the tusks, which were extracted from its cheeks. These are sixteen inches long and four broad, and are attached by small chains to the altar of the church—*ad sellas Divi Andree*."

"The *Cursus Apri*," says Martine in 1683, "i. e. the Boar's Race or the Boar's Chace, is hard to be defined and bounded now; but considering the lands holden of the archbishop, of the pryor, and of the provost of Kirkheugh, in and about St. Andrews, which, no doubt, at this time comprehended the lands and baronie of the Keledar, it would seeme that the *Cursus Apri* comprehends all the lands from Pitmillie inclusive, to the new mill of Dairsy; that is, from east to west, about 8 miles in length, and in breadth 2, 3, 4, 5 miles at some places, except some few lands holden of the king." It would appear, that the district of the *Cursus Apri* included the parishes of St. Andrews, St. Leonards, Dunino, Cameron, Kemback, and probably part of Kingsbarns and Dairsie. A considerable village to the south-east of the city still retains the name of Boarhills, the place probably where this boar was slain.

To Bishop Robert, St. Andrews is indebted for its early acquisition of the privileges of a royal burgh. He procured from the sovereign a charter of royalty, an honour which, since it was granted, the city has never been deprived of. The first provost was one Mainard, a native of the Netherlands, but then an opulent merchant in town.* In this episcopate, papal supremacy was completely acknowledged in Scotland. On the arrival of John of Crema, the papal legate, at the court of David, Robert acknowledged the authority of the pontiff, and with the church placed himself under his control. He died in 1159, and was interred in St. Rule's Church.

The successor of Bishop Robert was Arnold, abbot of Kelso. He was consecrated in the church of St. Rule, by the bishop of Moray, as papal legate, in presence of Malcolm IV. and his court. Arnold himself was afterwards invested with the power of papal legate; he founded the cathedral, and was liberal in his donations to the priory. He died in 1163, and was buried in St. Rule. During his episcopate, Malcolm IV. gave a charter† of right and freedom to the citizens of St. Andrews, the original of which is still entire.

Arnold was succeeded in the bishoprick by Richard, who was consecrated by the bishops of his own church in 1165. In the same year he crowned William, Earl of Northumberland, King of Scotland, at Scone, when the throne was vacated by the demise of Malcolm IV. When William was taken prisoner in 1173 at Alnwick, he was deputed, with several of the nobility and clergy, to Henry II., to treat of his liberation, which, after considerable negotiation, and very important concessions, was effected. Richard promoted the building of the cathedral, and was, like his predecessors, liberal to the priory. He died in 1178.

On the death of this bishop, the chapter at St. Andrews, by authority of the pope's legate, elected John Scott, the archdeacon, as successor; while the king, William, insisted that his own

* See Appendix, A.

† A well executed fac-simile of it will be found in the recent Statistical Account.

chaplain, Hugh, should receive the appointment. The matter was appealed to the pope, who decided in favour of Scott, and excommunicated the king, and fulminated against the whole kingdom the most menacing decrees, interdicts, and denunciations. William, finding himself disagreeably situated, applied to the pontiff, offering terms of concession. These were refused; but the pontiff dying soon after, his successor, Lucius III., listened to the offers of the monarch. William gave Scott the bishoprick of Dunkeld; and Hugh was confirmed in St. Andrews. On the death of the pontiff Lucius, however, two years after this amicable arrangement, Scott applied to Pope Clement III., who ordered Hugh's deposition. This was resisted by the king, who, when the most powerful monarchs were yielding the most degrading submission to the proud mandates of the Roman pontiff, boldly opposed his encroachments on the rights of royalty. Scott at length withdrew his claims; Hugh was restored to pontifical favour, and going to Rome, received absolution for refusing to obey the commands of the Vatican. There, however, he was seized by a pestilence, and was suddenly cut off.

The successor of Hugh was Roger, who began his bishoprick in 1188. He was son of the Earl of Leicester, and cousin of King William, who first made him chancellor of the kingdom, then abbot of Melrose, and lastly, elevated him to the highest ecclesiastical dignity. Prior to this episcopate, the bishops of St. Andrews had generally resided in the Culdean Monastery of Kirkheugh, and after its erection, in the priory; but Roger erected a castle as a more dignified residence for himself and his successors. He was distinguished for his liberality towards the priory. He died at Cambuskenneth in 1202, and was buried in St. Rule. Wyntoun records, that the following inscription was put on his tomb:—

Qui peregrinus ades, sta, respice; prima Robertum,
Arnaldum reliquum, circumdat tumba Rogerum
Ultima; pontifices quondam, coeli modo cives.

William Malvoisine, Bishop of Glasgow, was next elected to this bishoprick. He baptized and crowned Alexander II.; was

devoted to literary pursuits, and wrote the lives of St. Ninian and St. Kentigern. He died in his palace of Inchmurtach,* after an episcopate at St. Andrews of thirty-six years, and was the first bishop who was buried in the Cathedral Church.

The successor of Malvoisine was Bernham, great chamberlain of the kingdom. He crowned Alexander III. at Scone, in his eighth year, in July 1249. Having gone to England with this monarch, to assist at his marriage with the daughter of Henry III., he was suddenly taken ill, and there died, after lingering about a year. The next bishop was Abel, whose reign seems to have been nearly as short as it was inglorious. Spotswood gives the following account of his death, which may be considered an epitome of his whole episcopal career:—"To be revenged upon the canons (who had opposed his appointment), he behaved himself very insolently, calling them in question upon every light occasion, and censuring them with great rigour, whereupon he became extremely hated. They write of him, that in a vain-glorious humour, as he was one day walking in his church, he did, with a little chalk, draw this line upon the gate—'Hæc mihi sunt tria, lex, canon, philosophia;' bragging of his knowledge and skill in these professions, and that going to church next day, he found another line drawn beneath the former, which said—'Te levant absque, tria, fraus, favor, vanosophia.' This did so gall him, as, taking bed, he died within a few days, having sate bishop ten months and two days only." Abel was interred before the high altar in the Cathedral Church.

He was succeeded by Gameline, in 1254, in whose episcopal reign nothing remarkable occurred. He died in his palace of Inchmurtach, and was interred near the high altar of the Cathedral.

William Wishart, archdeacon of St. Andrews, bishop-elect of Glasgow, and chancellor of Scotland, was next elevated to

* An official residence of the bishops of St. Andrews, situated adjoining the spot where Kenlygreen House now stands, near Boarhills. The ruins were removed, and foundations excavated about eighty years ago.

the episcopate. He founded and endowed the Monastery of the Dominican Friars. His death took place in Teviotdale, and his remains were buried near the high altar of the Cathedral.

The next bishop was William Fraser, who was formerly lord chancellor and dean of Glasgow. Alexander III. conferred on him the right of coinage; and on the death of that monarch, he was appointed one of the regents of the kingdom, in which capacity he favoured the views of Edward I., regarding the marriage of his son with the princess Margaret of Norway. He died when on an embassy in France.

Edward, according to a diary published in the first volume of the Bannatyne Miscellany, as he invaded and pillaged the kingdom on the renunciation of the fidelity of Baliol, visited, among other towns in Fife, the "citie of Seynt Andrew," but of his proceedings no particular notice is taken. Hardyng, the metrical chronicler, is, however, more minute; and it is very probable, that his account, from the destructive and vindictive disposition of Edward, is not exaggerated:—

And into Fifes he went and brent it clene
And Andrewe's toune he wasted then full plane.

According to Harry the minstrel, and biographer of Wallace, this hero, after the battle of Irnside, in June 1298, in which he was victor, proceeded to St. Andrews, and removed the bishop from his office:—

Upon the morn to Sanct Androwis they past,
Out of the toun that byschop turned fast.
The kyng of Ingland had him hidder send,
The rent at will he gave him in commend.
His kyngis charge as then he durst nocht hald;
A wrangwys Pope that tyrand nicht be cald.
Few fled with him, and gat away by sea;
For all Scotland he wald nocht Wallace see.
As then of him he made but licht record,
Gart restore him that there was richtwys lord.

The bishop whom Wallace turned out of office is supposed

to have been William Cumyn, brother of the Earl of Buchan, and provost of Kirkheugh, who was nominated bishop after Fraser's death, by his brethren of the conventical chapter.

The regular successor of Fraser was William de Lamberton. He acted a peculiar part in the civil and political disputes which then agitated the kingdom; occasionally giving his support to Edward, Baliol, and Bruce, as it suited his temper, interests, or convenience. In 1304, while in the course of subjugating the kingdom, Edward again visited St. Andrews, and there held a Parliament of both the English and Scottish nobility, when all the nobles and clergy of the realm took oaths of fidelity and allegiance to their proud, usurping, and imperious conqueror—the only exceptions being Sir William Wallace, Sir William Oliphant, and Sir Simon Fraser. He, at same time, removed the leaden roof off the refectory of the priory, to face the battering machines which he afterwards made use of at the siege of Stirling. Lamberton finished and consecrated the Cathedral. He died in 1328, and was succeeded by James de Bane, archdeacon of St. Andrews. This bishop crowned the youthful David II. at Seone, in 1331; and on that monarch's defeat at the battle of Dupplin, in 1332, was compelled to escape to Flanders, where he was seized with illness, which terminated his earthly career, in the autumn of the same year. After the death of Bane, the bishoprick remained vacant for the space of nine years, owing to the various parties then contending for the crown, recommending their respective proteges to this high office, and insisting on their recognition by the pope.

The successor of Bane was William de Landel, who entered on his episcopal duties in 1341. He was previously provost of the collegiate church of Kinkell, and was a favourite of David II., through whose intercession, and that of the king of France, at the court of Rome, he was promoted to the bishoprick. He was much devoted to travelling, and visited the principal shrines and courts of Europe, with the most splendid and imposing retinues. In 1363, David II. held a parliament in his episcopal palace of Inchmurtach; and in 1371, he officiated at

the coronation of Robert II. He died in 1385, and was buried in the vestibule of the Cathedral.

On the demise of Landel, the canons chose Stephen de Pay, prior of the Monastery. On his way to Rome for papal confirmation, however, he was seized by the English, and carried to Alnwick, where he fell sick, and died during the same year.

The next bishop was Walter Trail, son of the proprietor of Blebo in Fife. In 1390, he crowned Robert III.; and in 1398, preached a sermon at Scone, on the occasion of Robert III. creating his brother Duke of Albany, and his own eldest son Duke of Rothesay—the first dukedoms conferred in the kingdom. He died in the castle of St. Andrews, which he had rebuilt, in 1335, and was interred in the Cathedral, with this inscription on his monument:—

“ Hic flos ecclesie, directa columna, fenestra
Lucida, thuribulum redolens, campana sonora.”

The successor of Trail was Thomas Stewart, son of Robert II., and previously archdeacon of the See. He was elected by the prior and canons; but owing to the distracted state of the papal hierarchy at this period, did not receive confirmation; and finding his situation disagreeable, shortly resigned, and resumed his former office.

During the short episcopate of Stewart, occurred the cruel and heartless murder of the Duke of Rothesay, through the designing machinations of his ambitious and inhuman uncle. “In the year 1401,” says Dr. Grierson, “David, Duke of Rothesay, having been falsely accused of treason against his uncle, the Duke of Albany, then regent of the kingdom, was advised by his friends to take possession of the castle of St. Andrews, and there defend himself, till he could have a proper opportunity of vindicating his innocence. But he was seized by his uncle’s agents while on his way thither, between St. Andrews and Strathtyrum, and imprisoned in the very fortress to which he was betaking himself for safety. He was soon after committed to the custody of a body of ruffians, who were ordered by the duke to carry

him from St. Andrews to Falkland. In the execution of this order, they added insult to cruelty; for they clothed the royal captive in a coarse russet cloak, mounting him on a sorry ill-looking horse, and committing him to the custody of two execrable wretches, of the names of Selkirk and Wright, gave them express orders to starve him to death. His fate, it is said, was prolonged for some days by the humanity of one of the keeper's daughters, and a woman who was a wet-nurse; the former having conveyed to him a few thin cakes through a cranny in his prison door, and the latter some of her own milk, by a narrow tube, through the same opening. Both these compassionate females, however, fell sacrifices to their humanity; being discovered and put to death for what they had done—the inhuman father, himself having become the informer against his own daughter! Rothesay died on Easter-eve in the castle of Falkland."

On Stewart's resignation, the prior and canons, more from necessity than choice, elected Danyelstone, parson of Kincardine O'Neil, who had taken possession of Dunbarton castle, and menaced the kingdom. On his death, which occurred after an episcopate of only six months, Henry Wardlaw, precentor of Glasgow, had the episcopal office conferred on him. Soon after his consecration, the Earl of Northumberland arrived at St. Andrews, being banished from England by Henry IV., and was honourably and hospitably entertained by him. The earl left with him his nephew, Henry Percy, who, for the two following years, under the care of Wardlaw, was the companion of the only surviving son of Robert III., afterwards James I., till it was attempted to remove the latter, for his greater safety, to France, when he was captured on his way by the English fleet. In 1411, Wardlaw founded the university; and in 1424, crowned James I. and his Queen, at Scone, in presence of the clergy and nobles. He is said to have erected the Gair Bridge over the Eden. He died in 1440, and was interred in the Cathedral. During his episcopate, Resby and Craw, the two earliest of the Scottish martyrs, suffered by the flames of persecution; the former at Perth and the latter at St. Andrews.

The thirty-seventh and last Bishop of St. Andrews was the famous James Kennedy. He was the younger son of Sir James Kennedy of Dunnure, by Mary Stuart, Countess of Angus, and daughter of Robert III. He was previously Bishop of Dunkeld and Abbot of Scone; and being in Italy when he was elected to the See, had his election readily confirmed by the Pope. He founded the College of St. Salvator, and the Monastery of Franciscans or Greyfriars. He was twice appointed chancellor of the kingdom, and in that high capacity gave a welcome reception to Henry VI. of England, who had been compelled to flee before the victorious banner of the house of York. As a mark of respect for his valuable services in assisting him against the rebellious Douglasses, and as a token of his veneration for the holy office of chief bishop in the kingdom, James II. presented Kennedy with what has been called *the Golden Charter*, conveying considerable additional property, and many additional honours and privileges on the bishoprick. *The Golden Charter* is contained in Martine's *Reliquiæ*.

Kennedy superintended the building of a magnificent vessel, at his own cost, which he denominated the *St. Salvator*, and presented it to the church, for the purpose of procuring foreign commodities to his successors in office. This large and splendid ship, soon after his death, was wrecked on the coast of Bam-borough, the most of the crew perishing in the deep.

On the sudden demise of James II., Kennedy was nominated one of the regents, and was also appointed one of the guardians of the youthful prince. His own death took place in 1466, and his remains were deposited in the tomb he had constructed for himself, in the chapel of St. Salvator—which still remains, an elegant monument of his taste and princely munificence.

CHAPTER III.

THE ARCHBISHOPS.

THE first Archbishop of the See, Patrick Graham, succeeded Bishop Kennedy in 1466. He had been three years Bishop of Brechin; was grandson of Robert III., and brother, by the mother's side, to Bishop Kennedy. Some years after his exaltation to the See, owing to a renewal of the attempts of the Archbishop of York to acquire superiority over the Scottish Church, he went to Rome in person, and obtained exaltation to the rank and authority of archbishop. He had, at same time, the dignity conferred on him of papal legate, with power to remedy and correct all abuses within the province of his jurisdiction. These honours, however, he was not long permitted scathless to retain. James III. was advised by some of his courtiers, who were opposed to the rising greatness of the archbishop, to demand, on his return, his reason for accepting his ecclesiastical elevation, without soliciting the leave of his sovereign. Graham, in terms of a royal summons, appeared at court, and produced his papal bulls, conferring on him his new honours; but these were disregarded; he was commanded to lay aside his new titles, and to confine himself within the bounds of his diocese. Soon after, the king appointed William Shevez, a young man who had recommended himself to his notice by his eminent skill in astrology, to the archdeaconry of the city, which meeting with the stern opposition of Graham, drew down on him the fierce indignation of the monarch. Accusations were speedily forged, persecutions in various forms assailed, false reports were whispered at Rome, and he was deprived of the temporalities of the See. Ecclesiastical bankers at Rome, from whom he had borrowed money to defray the

expense of his bulls, pursued him at law, and threatened him with the consequences of insolvency. These accumulated misfortunes drove Graham to despair; he was affected with the ravings of a dreadful insanity, which brought him to the grave. He died at the island of St. Serf, in Lochleven, under confinement, twelve years after his accession to the bishoprick, and was there buried.

In 1478, Shevez succeeded Graham in the archbishoprick. He devoted himself much to the prosecution of learning, especially to the study of astrology. It would appear, from the dedication of an astronomical work to him by a foreigner, Jasper Laet de Borchloen, a copy of which is preserved in the Signet Library, that he had instituted, at very considerable expense, a valuable library in connection with the rising university. Dempster states, that Shevez was so moved with veneration for the memory of St. Palladius, that he performed a solemn pilgrimage to Fordoun, in the Mearns, where he had been interred a thousand years before; and that discovering his bones, he deposited them in a silver urn, in which they were exhibited to the pious of that vicinity and to wandering saints. The urn containing those venerated relics, according to Martine of Clermont, was afterwards seized by Wishart of Pitarrow, which terminated, he asserts, the prosperity of that family.

In 1491, Robert Blacater, Bishop of Glasgow, obtained from Pope Innocent VIII. a bull, constituting his See into an archbishoprick. This called forth the determined opposition of Shevez, who used every method to counteract the new authority of his clerical brother. His efforts, however, were entirely fruitless. Blacater maintained his position, and Shevez had to surrender to him the superintendence of the western districts. Dunkeld, Dunblane, Brechin, Aberdeen, Moray, Ross, Caithness, and Orkney, remained subject to St. Andrews; Galloway, Argyle, and the Isles, were transferred to Glasgow. Shevez died in 1496, after an archiepiscopate of eighteen years. He was buried before the high altar of the Cathedral, and had a monument of brass placed over his remains.

The third archbishop was James Stewart, second son of James III., by his Queen, Margaret of Denmark. He had early an attachment to the church, and was, on the death of Shevez, nominated to the archbishoprick in his twenty-first year, the Pope, Alexander VI., dispensing, in his favour, with the canons regarding the age of elevation to this high office. Stewart was created, about same time, Duke of Ross and Marquis of Ormond, and presented with the lands of Brechin, Nevan, Ardmanach, and Netherdale. After he had been confirmed in the archbishoprick by the Pope, his brother, James IV. made him commendator of Holyrood and Dunfermline, and chancellor of the kingdom. After an archiepiscopate of nearly seven years, he died at the age of twenty-eight, and was interred in the Cathedral among his predecessors.

James Stewart was succeeded by his nephew, Alexander Stewart, the natural son of James IV. by Mary, daughter of Archibald Boyd of Bonshaw, in his fourteenth year. Young Stewart, at the time of his appointment, was studying on the continent under the celebrated Erasmus, who records his high admiration of his learning and assiduity. Owing to the bishop's extreme youth, the See remained vacant till he completed his eighteenth year. He was then duly invested with the archbishoprick, was appointed lord chancellor of the kingdom, and also abbot of Dunfermline and prior of Coldingham. Though early promoted, however, to such important and lucrative offices like his predecessor, he was not long spared to enjoy his elevation. He fell in his twenty-first year, with his father, on the field of Flodden, on the 9th September, 1513, and was buried in the Cathedral.

On the demise of the young archbishop, the queen-regent offered the primacy to the celebrated Bishop Elphinstone of Aberdeen, who died before his translation. Three candidates then appeared in the field for the vacant office—the famous Gawin Douglas, John Hepburn, prior of the monastery, and Andrew Forman, commendator of Dryburgh and Pittenweem, and of Cottingham in England. Through the support of the

queen and the Earl of Angus, Douglas took possession of the castle, being resolved to uphold his claims to the archbishoprick by force of arms. Hepburn was elected by the canons of his priory, collected a force, and compelled Douglas to abandon his stronghold. Douglas was soon after apprehended by the regent, Duke of Albany, and imprisoned in the castle for the period of a whole year. The third candidate, Forman, was appointed by the Pope. On his return from Rome in 1515, two years after the vacancy had occurred, he found the Scottish court in a state of turbulence and agitation, and inclined to support the claim of Hepburn. By application, however, to Lord Hume, chamberlain of the kingdom, and one of the most powerful noblemen in Scotland, and by promising a rich abbey to his youngest brother, he was enabled to raise ten thousand men, proclaim his papal bull at the cross of Edinburgh, and after evincing his superiority of force over his rival Hepburn, to obtain quiet possession of the primacy. Hepburn was induced more readily to withdraw from prosecuting the contest, since he was allowed to retain the revenues he had already drawn, and as his brother was promised the bishoprick of Moray, and his nephew the priory of Coldingham.

The history of Forman's short archiepiscopate is wholly devoid of interest. He died at Dunfermline, and was buried in the church of that monastery. Two candidates again appeared for the primacy—James Beaton, archbishop of Glasgow, and Gawin Douglas, now bishop of Dunkeld. Douglas was then residing in England at the court of Henry VIII., through whose interest he expected the appointment. The regent and three estates, however, petitioned the Pope in severe terms against him, and recommended Beaton. The death of Douglas immediately terminated the contest, and Beaton was appointed by the Pontiff.

James Beaton was son of the proprietor of Balfour, in Fife. He had been, before his elevation to the archiepiscopate of St. Andrews, Bishop of Galloway, archbishop of Glasgow, provost of Bothwell, Abbot of Dunfermline, Arbroath, and Kilwinning,

chancellor and lord high treasurer of Scotland. In 1524, the year after his elevation to the primacy, he underwent imprisonment four months at Berwick, for uniting himself to the party against Arran and the queen-mother, who wished James V. declared of age in his twelfth year. On his restoration to favour, he was appointed one of the privy council for the education of the youthful sovereign, and for managing the affairs of the kingdom. In 1526, the young monarch, finding himself restrained by Douglas, Earl of Angus, who had married his mother, applied secretly to the archbishop to effect his liberation. Beaton recommended him to the Earl of Lennox, who speedily raised an army of ten thousand men. Angus, however, was soon cognizant of the hostile array, and, by his influence at court, raised an equally powerful force; and at a sanguinary battle, fought at Kirkliston, vanquished his opponents, the Earl of Lennox falling in the field. The archbishop who was known as having encouraged and supported the earl, escaped to the hills of Balgrumo, in Fife; where, in the disguise of a shepherd, he escaped the most vigilant pursuit of his enemies. Douglas, meanwhile, plundered the Castle of St. Andrews and Abbey of Dunfermline of all their precious materials, and took possession of the chancellor's seal. After the expiry of three months, however, an arrangement was effected by very considerable grants from the archbishop to the earl, by which the latter was appeased, and the former restored to dignity.

Soon after this restoration to peace between the two hostile parties, the archbishop having refitted and re-adorned his castle, invited the king and the Douglasses to spend with him the Easter holidays. The invitation was accepted; the bishop entertained his old foes with excellent hospitality; the king engaged himself at hunting along the banks, and fishing in the river Eden, and all former differences were forgotten. The king, however, still conscious of restraint on his power and independence, availed himself of an opportunity, afforded him probably through the craft of the archbishop, to remove to Falkland, professedly on a hunting expedition, but in reality for the

purpose of releasing himself from any farther control. At Falkland he was joined by his faithful barons, and was soon enabled to command the Douglasses, under the pain of treason, against approaching within a number of miles of his royal person.

In 1529 James again visited St. Andrews with his mother, and was hospitably entertained by the archbishop. While here resident, an ambassador, in the person of Barlow, Bishop of St. David's, with a suite of sixty gentlemen, arrived from the court of Henry VIII., for the purpose of converting the king to the Protestant doctrines, which the English monarch had recently imbibed. In this attempt, however, Henry was signally unsuccessful; the king was unmoved by any argument urged against his mother church, and stood steadfast to his creed.

The arrival of Mary of Guise, the beautiful queen of James V., in 1537, may be accounted a matter somewhat connected with the history of this archiepiscopate and with the history of the city. We give the account in the words of Lindsay of Pitscottie:—"The queen landed in Scotland at a place called Fifeness, near Balcomy, where she remained till horse came to her. But the king was in St. Andrews waiting upon her homecoming. Then he, seeing that she was landed in such a port, rode forth himself to meet her, with the whole lords, spiritual and temporal; with many lords, lairds, and gentlemen, who were convened for the time at St. Andrews, in their best array; and received the queen with great honours, and plays made to her. And first, she was received at the New Abbey Gate, upon the east side whereof was made to her a triumphant arch by Sir David Lindsay of the Mount, lyon-herald, which caused a great cloud come out of the heavens above the gate, and open instantly, and there appeared a fair lady, most like an angel, having the keys of Scotland in her hands, and delivered them to the queen, in sign and token that all the hearts of Scotland were open to receive her grace; with certain orations and exhortations made by the said Sir David Lindsay to the queen, instructing her to serve her God, obey her husband, and keep her body clean, according to God's will and commandments.

" This being done, the Queen was received into her palace, which was called the New Inn, which was well decorated against her coming. Also, the bishops, abbots, priors, monks, friars, and canons-regular, made great solemnity in the kirk, with masses, songs, and playing of the organs. The king received the queen in his palace to dinner, where was great mirth all day till time of supper.

" On the morn, the queen passed through the town. She saw the Blackfriars, the Greyfriars, the Old College, and the New College, and St. Leonard's; she saw the provost of the town, and honest burgesses. But when the queen came to her palace, and met with the king, she confessed unto him, that she never saw in France, nor in no other country, so many good faces in so little room, as she saw that day in Scotland; for she said, it was shown unto her in France, that Scotland was but a barbarous country, destitute and void of all good commodities that used to be in other countries; but now, she confessed, she saw the contrary, for she never saw so many fair personages of men, women, young babes, and children, as she saw that day."

The queen remained at St. Andrews till the birth of her first son to James V., in May 1539. The Prince was christened James by the archbishop, but died in his second year, and was buried with a younger brother in the Abbey of Holyrood House.

Archbishop Beaton erected, at his own expense, a great part of the building of St. Mary's College, and left a large sum of money to complete it, which, however, was diverted from its intended use. He died in 1539, and was buried in the Cathedral.

He was succeeded in his archiepiscopal office by his nephew, David Beaton, afterwards the famous cardinal, who had, prior to his decease, assisted him in the discharge of his duties. David Beaton was the son of John Beaton of Balfour, and Isobel Monypenny, daughter of the proprietor of Pitmilley. The first part of his education he received in St. Andrews, the latter at Paris. As he had completed his studies in France, he

was appointed envoy from the Scottish court to that country. At the same time, he was appointed by his uncle, the archbishop, rector of Campsie, and soon after received from the same source, with the sanction of the Pope, the abbacy of Arbroath. Insinuating himself into the favour of James V., he made him lord privy seal of Scotland; and likewise ingratiating himself with the French king, had bestowed on him by that monarch the bishoprick of Mirepoix, in France. Through the interest of the latter, in 1538, he was raised by the Pope to the high dignity of Cardinal, and on the death of the former, was chosen lord chancellor of Scotland. He was soon after created by the pope his *legatus à latere* in Scotland, which gave him supreme control over all the ecclesiastical affairs of that kingdom.

Immediately on his occupation of the archiepiscopal office, in 1539, he began to exhibit his headstrong zeal in favour of the Romish Church, and determination for the extirpation of heresy. He cited before him all the nobles and principal ecclesiastics in the kingdom, warned them against imbibing the spreading doctrines of Protestantism; and, as an example, formally called before them Sir John Borthwick, charged with having embraced the new tenets, with the intention, doubtless, of condemning him in their presence to the stake. Sir John, aware of his danger, absented himself from the kingdom; and the cardinal, disappointed in his intention, pronounced, with pompous solemnity, a sentence against him which would have suited as a very rigorous punishment on the greatest malefactor. He decreed that he should be burned at the cross of St. Andrews in effigy, confiscated all his estates and goods, and expressly prohibited all and sundry from entertaining him with food or water, receiving him into their houses, or extending towards him any office of humanity. The knight, however, remained safe at the court of Henry VIII.

After the death of James V., in 1542, and appointment of the Earl of Arran to the governorship, Beaton, accused of carrying on a treasonable correspondence with France, was confined first in the prison of Blackness, and afterwards in his

own castle—but soon obtained his liberty. The earnest desire of Henry VIII. to procure a union of the kingdoms, through the marriage of his infant son, afterwards Edward VI., with the infant Mary of Scotland, having excited jealousy within the breasts of the Scottish nobles, for their own honour and independence, afforded a favourable opportunity to the cardinal for acquiring supremacy and power. By his strong opposition to the pretensions of Henry, he for a time ingratiated himself with the nobles, against many of whom, privately, on account of their leaning to the side of the Reformers, he cherished deadly resentment; and thus, though originally obnoxious to them, as they were still privately to himself, he was enabled, by their temporary submission to his dictates, to place himself at the helm of affairs, and from being the prisoner of the state, to become virtually the ruler and supreme counsellor of the nation. As Beaton, however, advanced in power in the state, that arrogance and ambition which were distinguishing traits of his character, became intolerable to the nobles; and as the light of reformed truth began to dawn on their minds, they determined to check the progress of the aspiring cardinal. The cruel martyrdom of Wishart, the inhuman manner in which he beheld his death, and the feeling, doubtless, that some of their own number might soon share the same fate, laid the foundation of a scheme for the overthrow of his domination. A conspiracy was formed against his life, at the head of which was Norman Leslie, eldest son of the Earl of Rothes, who resolved, with his associates, to embrace the first favourable opportunity of ridding the country of a tyrant.

About fifteen months after the martyrdom of Wishart, on Saturday the 29th May, 1546, the conspirators were enabled to put their design into execution. On the previous evening, Norman Leslie and five of his friends arrived in the city, without exciting any suspicion, and betook themselves to their usual inn. Kirkaldy of Grange had arrived previously; and John Leslie, who had had a private dispute with the cardinal, entered the town after nightfall. At the early hour of three o'clock next

morning, the conspirators, to the number of about sixteen, assembled in the churchyard of the Cathedral, where they arranged that they should approach the castle in separate groups. The drawbridge being lowered to admit the workmen who were engaged in repairing and fortifying the building, the conspirators, after securing or putting to death the janitor, entered without interruption. They now commanded the inmates to retire, who, to the number of an hundred and fifty persons, removed without offering any hostile opposition. Raising the drawbridge, and securing a small postern, through which escape alone was practicable, they proceeded to the cardinal's apartment. Beaton, disturbed by the noise, had awakened, and suspecting danger, had secured the door of his chamber with all the heavy furniture he could heap speedily together. Procuring fire, however, the conspirators soon obtained access, and found Beaton on his knees, earnestly imploring his life. That mercy which he had frequently refused to extend to others was now to be denied towards himself. James Melvil, who acted as chief speaker, pointed out his many deeds of bloodshed and barbarity, recalled to him the martyrdom of the amiable Wishart, and exhorted him to instant repentance. After a very short interval, they rushed on the unhappy cardinal, who died of many wounds.*

On the news of the capture of the castle by Norman Leslie and his associates, the citizens, at the sound of the common bell, assembled in front of the building, and demanded to speak with the cardinal. The inmates assured them, from the windows, of his death; but as their importunities increased, they suspended his dead body on the wall, from the same window that he had witnessed the martyrdom of Wishart. The citizens finding that the cardinal was slain, retired quietly to their houses, without any public demonstration of their feelings. The body, after being sometime exposed from the window of the castle, was

* The dagger, used by Norman Leslie on this occasion, is carefully preserved in Leslie House, the seat of the Earl of Rothes.

thrown in a salted state into the dungeon, from which in nine months after it was taken out and interred near the Blackfriar's Chapel.

Norman Leslie and his friends continued to retain possession of the castle, which they were enabled to do by constant supplies of money, military stores, and provisions, from Henry VIII. Having in vain urged on them to surrender, the Earl of Arran collected all the force which could be mustered in the kingdom, and applied it for the purpose of a siege. This, the besieged withstood four months, when terms of mutual concession were agreed to; but these, depending on the caprice of the Pope, were speedily annulled, and early in 1547, hostilities were resumed. Two cannon, of huge dimensions, *Crook Mou* and *Deaf Meg*, were placed on the top of St. Rule, and directed towards the castle; but these proving powerless on the walls, after an additional siege of three months, the conspirators still remained triumphant. John Knox and other reformed preachers now sought for and obtained admission, and the whole city was laid subject to the control of the garrison. Arran, in despair, made application to France, and in the following summer received a supply of twenty-one ships. Cannon were now placed on the top of the college steeple and on the summit of the Cathedral; and being directed with skill against the castle, it was speedily dilapidated, and the inmates, to the number of an hundred and twenty persons, forced to capitulate. Immediately, thereafter, the conspirators and their friends were consigned as captives to the gallies and carried to France.

On the death of the cardinal, John Hamilton, natural son of James, the first Earl of Arran, and half-brother to the governor, was appointed to the archbishoprick. He had received his education partly at the University of Glasgow, and partly in France. During his residence in France, he was made Abbot of Paisley, *in commendam*, and on his return in 1543, was created lord high treasurer of the kingdom and Bishop of Dunkeld. From Dunkeld he was translated to St. Andrews. His first work was completing the fabric of St. Mary's College, which his prede-

cessors, Archbishops James and David Beaton, had commenced. Finding that the doctrines of Reformation spread widely, and in spite of every physical opposition, Hamilton at length endeavoured to appeal to reason, and accordingly summoned a council of the clergy to meet him at Linlithgow, at which canons were enacted for reforming the characters of churchmen, both with regard to learning and morals. Three years after, in 1551, another council was summoned by the Archbishop at Edinburgh, where, after settling that the Lord's Prayer should be offered up directly to God, instead of to the saints, a catechism* was framed, which, at same time, was ordered, with caution, to be placed in the hands of the laity, publishing some of the leading doctrines of the Romish faith, of which the people hitherto had been kept in ignorance.

The era of the Reformation had now begun to dawn—the blood of the martyrs had become the seed of the Protestant Church. The Reformed preachers now boldly and fearlessly denounced the corruptions of Romanism, inveighed against the vices of the clergy, and called loudly for a complete reformation. Every corner of the land responded to the call—the people arose for the defence of their civil independence and religious liberty—clerical oppression was overthrown—the Archbishop of St. Andrews was denuded of temporal power and thorty—and the Reformed faith was sanctioned by statute.

* One of the original copies is preserved in the University Library.

CHAPTER IV.

THE MARTYRS AND REFORMATION.

THE Romish Church, being founded on error, and reared on superstition, and St. Andrews being the seat of its chief dignity, and consequently its stronghold in Scotland, we cannot feel surprise, that within the bounds of its See, the first ray of investigation should attract attention, and that those who sought after truth should be subjected to punishment. Error could not be maintained, save at the expense of freedom and justice — truth could not be concealed, save by the arm of persecution and engine of death.

The first martyr connected with the Reformation in Scotland, was John Resby, an Englishman, who had become a convert to the doctrines of the reformers, Wickliff, Huss, and Jerome of Prague. These doctrines Resby preached within the diocese of St. Andrews, and the success of his ministrations attracting the notice of Bishop Wardlaw, he was apprehended by his command. Wardlaw summoned a council of bishops, adduced a libel, containing forty charges against his prisoner, all accusing him of heresy. These were found proven, and Resby was sentenced to death at the stake. This sentence was carried into effect at Perth, as there the reformed preacher had been signally successful in his preaching. Resby suffered in the year 1407.

Paul Craw, a native of Bohemia, and a disciple of Huss and Jerome, was the next who suffered by the flames of persecution. He had come to St. Andrews to practise as a physician, and was exceedingly zealous in propagating the reformed doctrines. In the citadel of Popery, it was impossible that he could long escape. Wardlaw ordered him to be seized and imprisoned. At his summary trial he was accused of opposing the doctrines

of pilgrimages, purgatory, and the power of the pope; and, generally, of being an active promoter of heresy. Like Resby, he was condemned to the flames, and suffered at St. Andrews in the year 1432, with Christian magnanimity. As he was fastened to the stake, Wardlaw accounted it necessary to stop his mouth, by means of a large brass ball fastened in it, lest the power of his preaching might make converts among the multitude.

The third martyr connected with St. Andrews, was the famous Patrick Hamilton, Abbot of Fern, and nephew of the Earl of Arran, who suffered on 1st March, 1527, during the archiepiscopate of James Beaton. He had imbibed the doctrines of Reformation in Germany from Luther and Melancthon, and had preached them on his return to Scotland. Induced by stratagem to visit St. Andrews, the precise nature of his opinions was discovered, through the treachery of the prior of the Dominican Monastery, and he was confined within the dungeon of the castle, to await his trial before the bishop and other ecclesiastics. Being found guilty of impugning the doctrines of the church, he was condemned to suffer at the stake, in the front of St. Salvator's College. A large quantity of gunpowder was attached to the faggots, and fastened to his body; but the explosion not having the usual effect of producing stupefaction, he was allowed to remain in a state of great agony, till a new supply of material was provided from the castle, at about a quarter of a mile's distance. The martyr, however, submitted to the pains and horrors of his execution, with calmness and resignation, called earnestly on the assembled multitude to cling steadfastly to the doctrines of Reformation, and commending his soul to its Creator, fell asleep in Jesus. Thus died one of the most amiable and the most illustrious of the martyrs of Reformation, at the early age of twenty-three. The smoke of his burning ashes, it was well remarked, infected all on whom it was blown. The multitude who had witnessed the painful and melancholy spectacle, began to suspect that there was something materially wrong, in a system which required such cruelty

to uphold it, and though they feared openly to avow their sentiments, they secretly felt the tyranny of priestcraft, and resolved to emancipate themselves on the first opportunity.

Shortly after the martyrdom of Hamilton, the king's own confessor, Alexander Seaton, a Dominican friar, converted to the spreading doctrines of Protestantism, boldly advanced, in his public discourses, his belief in the truth. This procedure attracted the notice of the archbishop, who commanded him to compare before his court. Seaton, finding himself in imminent peril, fled to England, where he became chaplain to the Duke of Suffolk, and was enabled, without dread of personal injury, to preach his doctrines till his death. About the same period, Gavin Logie, rector of St. Leonard's College, and Dr. John M'Bee, who afterwards assisted in translating the Bible into the Danish language, found it necessary to remove from St. Andrews to the continent, on account of their favouring the doctrines of Hamilton.

The fourth martyr of St. Andrews was Henry Forrest, a young man, a native of Linlithgow, who was invested with a small order in the Church. Having been reported to incline to the opinion, that Hamilton died a martyr, he was incarcerated by Archbishop James Beaton; and having discovered privately to a friar, who proved a traitor, the exact nature of his doctrines, he was brought before a convention of the clergy, and at once condemned as a heretic. He was martyred, with extreme barbarity, at the north gate of the cathedral, that the people of Angus, seeing the flames, might forbear to embrace doctrines, the profession of which was attended with such dreadful consequences. He suffered about four years after the execution of Hamilton.

Soon after this martyrdom, two persons of the names of Gourlay and Straiton were consigned to the flames at St. Andrews, charged with denying the supremacy of the pope, and propagating the doctrines of Protestantism.

The next martyr was the celebrated George Wishart, younger son of the proprietor of Pittarrow, in the parish of Fordoun, in

the Mearns, who had imbibed, during a residence abroad, the doctrines of the Protestants of Germany, which he eagerly propagated on his return. Multitudes of people flocked to his preaching, and in consequence, threatened to abjure the doctrines of Romanism. Reports of his success speedily reached the ears of Cardinal Beaton, who, with the consent of the governor of the kingdom, dispatched a party of horse, under the command of the Earl of Bothwell, to arrest him. Wishart was residing with the Laird of Ormiston, in East Lothian, a zealous and influential Protestant, when Bothwell suddenly surrounded the house, and demanded him as his prisoner. Ormiston refused to surrender him till he had obtained a promise that his life should be spared. The promise was made, but as we shall find in the sequel was forgotten.

Wishart was carried to St. Andrews and consigned to the dungeon of the castle, and lest any means should be devised by his friends to effect his escape, his trial was hastened by the cardinal. John Wynram, the sub-prior, preached on the occasion from the 13th chapter of Matthew, on the parable of the sower, after which the articles of accusation were read with pompous solemnity. The amiable preacher acknowledged his belief in many doctrines utterly repugnant to the Romish Church, and was, with upbraiding epithets, and insulting formality, sentenced to the flames. With unshaken fortitude he received intimation, on the following morning, to prepare for his painful death, making only two requests, that he should be permitted to have a conference with the sub-prior, and that the sacrament should be administered to him in both kinds. At first these were both denied him, but afterwards the former petition was granted; and to this conversation with Wishart has been attributed Wynram's subsequent attachment to the Protestant faith. The refusal of the latter being persisted in, Wishart consecrated the elements himself, and partook of them, along with the captain of the castle and his family, shortly before he was called forth to execution. Spotswood gives the following graphic account of the martyrdom :

—“ Within a little space two executioners came up to him, one of whom apparelled him in a black linen coat, the other fastened some bags of powder upon all the parts of his body, and thus arrayed, he was brought to an outer room, where he was commanded to stay till all things were prepared. A scaffold was in the meantime erected on the east front of the castle, towards the abbey, with a great tree in the midst of it, in manner of a gibbet, unto which the prisoner was to be tied; and right against it was all the munition of the castle planted, if, perhaps, any should press by violence to take him away. The fore tower was hung with tapestry, and rich cushions laid, for the ease of the cardinal and prelates who were to behold that spectacle. And when all things were made ready, he was led forth with his hands bound behind his back, and a number of soldiers guarding him to the place of execution. Being come there, and gone up upon the scaffold, he turned himself towards the people, and besought them not to be offended with the good Word of God because of the torments they saw prepared for him; desiring them, withal, to show his brethren and sisters, who had often heard him, that the doctrine he taught was no old wives’ fables, but the true gospel of Christ, given him by the grace of God, which he was sent to preach, and for which he was then, with a glad heart and mind, to give his life. ‘ Some have falsely spoken,’ said he, ‘ that I should hold the opinion, that the souls of men departed into sleep after their death until the last day; but I know and believe the contrary, and am assured, that my soul shall be this night with my Saviour in Heaven.’ This said, he bowed his knees, and having conceived a short but most pithy prayer, he was led to the stake, and then cried aloud—‘ O Saviour of the world, have mercy upon me! Father in Heaven, I commend my spirit into thy holy hands!’ The executioner having kindled the fire, the powder that was fastened to his body blew up. The captain of the castle, who stood near him, perceiving that he was yet alive bade him be of good courage, and commend his soul to God. ‘ This flame,’ said he, ‘ hath scorched my body, yet hath it not

daunted my spirit; but he who from yonder high place beholdeth us with such pride, shall, within a few days, lie in the same spot as ignominiously as now he is seen proudly to rest himself.'”*

Wishart suffered on the 1st March, 1545. In the hour of his execution, according to some historians, a dreadful hurricane arose from the German Sea, which demolished many of the houses in the city, and drove down the walls and scaffolding on which the spectators were placed. Many persons, it is said, were driven by the force of the wind into the well in the cardinal's court yard, and otherwise were severely injured, so that upwards of two hundred people died. The spot where the martyrdom took place is at the foot of North Castle Street.

The last martyr who suffered at St. Andrews, on behalf of the cause of Reformation, was Walter Mill, an aged priest in the parish of Lunan, near Montrose, who was detected by Archbishop Hamilton of favouring the Protestant doctrines. Being upwards of eighty years old, he was unable to walk without help to the place of execution; and the cruelty of the martyrdom so aroused the indignation of the multitude, that they gave such decided demonstration of their feelings as for ever to quell the tempest of such atrocious persecution. This execution took place in the spring of 1558, in front of the Pends or principal entrance to the Cathedral.

Men now began generally to discover why churchmen so much hated heresy, and so rigorously condemned investigation—a ray of evangelical truth dawned on their minds, and the standard of religious liberty was fearlessly erected. The Reformers, styling themselves the Congregation of Christ, in opposition to the Romish Church, which they appropriately designated as the Synagogue of Satan, at length resolved to rid the kingdom of the domination of priestcraft, and to free themselves from the shackles of ecclesiastical tyranny. At this period arose John Knox, a spirit suited for the age—intrepid, skilful, uncompro-

* See Appendix B.

missing, and in every sense fitted for carrying on and perfecting the work of religious reformation.

After a sermon preached by Knox at Perth, an imprudent and presumptuous priest having offered to perform mass in presence of a number of the people, was immediately assailed; and the fury and violence of the multitude so much increased, that ere they ceased operations, they dilapidated and destroyed the Dominican, Franciscan, and Carthusian Monasteries of that city. The Reformer proceeded to the east coast of Fife and St. Andrews, where the result of his preaching was the destruction of the cathedral and monastic buildings of the city. "During the perpetration of such outrages," says Dr. Grierson, "the Queen Regent was with the army at Falkland, and Hamilton, the archbishop, who had gone thither to attend her, being informed of what had happened, came immediately to St. Andrews; but finding matters too far gone for his authority to be of any avail, and his stay in the city not very likely to be exempt from personal danger, he judged it prudent privately to withdraw, and returned next morning early to the queen. The latter issued immediate orders to all the French auxiliaries in her army to commence their march for St. Andrews; but being opposed at the town of Cupar by a body of three thousand Reformers, who were beforehand with her in getting possession of the place, and whom the spies she had sent to reconnoitre reported to be much more numerous than they actually were, she was induced to listen to terms, for the purpose of concluding a peace. But though a truce of eight days was agreed upon, and a stipulation made, that before this period expired, the Queen and the Congregation should each send deputies to St. Andrews, invested with the necessary powers, yet the truce was permitted to expire, and no peace concluded."

We would here shortly trace the remainder of the career of Archbishop Hamilton, the last prelate under Popery connected with St. Andrews. After being denuded of his power on the public recognition of Protestantism, but allowed to retain his title and two-thirds of his revenues, he removed to

Edinburgh, where, however, such was the prejudice against him, that he was afraid to expose himself publicly. Privately, he made attempts to recover his authority, but without the most partial success. In 1566, he officiated at the baptism of James VI. at Stirling; in 1567, he was present at Mary's marriage with the Earl of Bothwell; and in 1568, was attendant on the queen at the battle of Langside. After the defeat, he followed the unfortunate princess to the banks of the Solway, in her flight to England; and was, in consequence of his adherence, proclaimed a traitor by the Regent Murray. Matters on this head, however, were speedily adjusted, and the archbishop regained his freedom. Having cause soon after to expose himself to the renewed displeasure of the regent and Protestant party, he concealed himself for some years among his friends, and at length obtained refuge in the castle of Dumbarton. On its capture, by command of the Regent Lennox, he was brought to a hasty trial, and being found concerned in the murder of Darnley, was condemned to death. He was hanged at the market-cross of Stirling, on the 1st April, 1571. As to the actual guilt of the prelate in the charge which was professed to be found proven at his trial, at this remote era, and with such scanty materials before us, it would be vain to attempt to form an opinion. Unquestionably, whatever share he had in the murder of Darnley, it cannot be denied, that many were concerned in his trial and condemnation, who were at least equally guilty, and who were allowed to flourish long after, unaccused and uncondemned. For his alleged crime of murder, therefore, his condemnation was unjustifiable, proceeding as it did from men of impure hands, and conscious of their own connection with the same bloody and atrocious deed.

In 1838 the citizens formed the scheme of erecting a monument in memory of those martyrs, who, for the cause of Reformation, had suffered in the city by fire. In a few years, a sum sufficient for an erection was realized, and in 1842 a neat plan was procured from the government architect, and approved of by the subscribers.

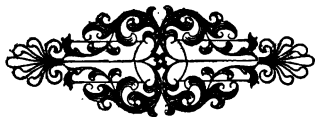




THE MARTYRS' MONUMENT
ST ANDREWS



The monument is erected at the west end of the Scores, at the top of the declivity towards the Links, and forms a becoming ornament to the city. It consists of an obeliak about forty-five feet in height, erected on a handsome base, and is surrounded by a massive railing, while the grounds adjoining are tastefully interspersed with promenades.



CHAPTER V.

GENERAL HISTORY SINCE THE REFORMATION.

THE city being now divested of its archiepiscopal pre-eminence, the events connected with it become of much less public importance and more of a local nature. In 1562, Queen Mary resided for a considerable time in a merchant's house in the town, engaging herself in recreation, and laying aside for a period the cares and concerns of government. It was on her departure from the city, on her way to Edinburgh, that she first met Darnley at Dysart, which led to that union from which may be traced the whole series of her misfortunes. Mary again resided in the city in December, 1565, when she and her royal consort issued a proclamation against the Protestant nobility taking up arms.

In 1566, the superintendents and ministers of the Kirk met in St. Andrews, for the purpose of answering certain questions from the churches of Geneva, Berne, and Basle, regarding the conformity of doctrine in all those churches; when, after an extended conference, it was found, that the Reformed Church of Scotland differed only from the others in the disapproval of festival days. The first Protestant minister of the city was Christopher Goodman, who had formed an acquaintance with Knox at Geneva, whither they had both fled from the persecution of the Popish Mary of England, and who returned along with the illustrious Reformer to Scotland. After five years he demitted his charge, and returned to England.

The system of *tulchan** bishops now began to be sanctioned by authority of the estates of Parliament. This consisted in the

* This term is derived from a practice in use at the period, of stuffing a calf's skin with straw, and placing it before the cow, to induce it to submit more readily to the manipulations of the milkmaid.

Protestant ministers of those districts which had formerly been the seats of bishops receiving the same dignified designations, while they possessed no superior authority in the church, and were deprived of the ancient ecclesiastical revenues by the Lords of the Congregation. The archbishoprick of St. Andrews had its revenue appropriated to the Earl of Morton, who appointed John Douglas, Principal of St. Mary's College, to the nominal office. Douglas had been originally a prior of the order of the Carmelites, and was, in 1539, made Principal of St. Mary's College, by its two founders the Beaton. He had gradually conceived a dislike to the Papal system; and to enable him to adopt, unmolested, his Protestant sentiments, he left St. Andrews some years before the Reformation, and became chaplain to the old Earl of Argyle, and governor to Lord Lorn, his eldest son. He was appointed to the titular archbishoprick in 1571, and held the office till his death in 1575.

It was at the time of Douglas's installation that John Knox paid his last visit to St. Andrews. He was then much troubled by infirmity; yet, in the pulpit, the force of his eloquence was not at all abated. "I saw him," says James Melville in his Diary, "every day of his doctrine go hulie and fear (slowly and cautiously), with a furring of martrick (martins) about his neck, a staff in one hand, and good, godly Richard Ballenden, his servant, holding up the other shoulder, from the abbey to the parish kirk; and by the said Richard and another servant lifted up to the pulpit, where he behoved to lean at his first entry; but before he had done with his sermon, he was so active and vigorous, that he seemed as if he would ding the pulpit in blads, and flee out of it." From disagreeable disputations between Robert Hamilton, who succeeded Goodman at St. Andrews, and his brother Archibald, a professor in St. Mary's, and John Rutherford, provost of St. Salvator's, Knox found it uncomfortable to remain here, and consequently bade the city adieu for ever, in August, 1572, having died in the November following.

Douglas was succeeded in the tulchan archbishoprick by Patrick Adamson, the celebrated Latin poet, at one period school-

master of Ceres, and afterwards tutor in the family of Sir James Makgill of Rankeillor. Shortly before his appointment to the archbishoprick, he was minister of Paisley, and chaplain to the Earl of Morton, by whom he was presented to this nominally high office. Immediately after, he gave himself to the correction of abuses in the church and university, and obtained the sanction of the estates for St. Mary's College being devoted exclusively to the study of divinity, and for investing the celebrated Andrew Melville with its principalship.

In 1583, James VI. was enabled, at St. Andrews, to escape from the control of the Earls of Mar, Gowrie, and Glencairn, and the Master of Glamis, who had laid hold of his person at the "Raid of Ruthven," and retained him under their subjection nearly twelve months.

In April 1586, at the Synod of Fife, which was held in St. Andrews, Andrew Melville brought forward many violent charges against the archbishop, accusing him of taking on himself offices unlawfully, and of spreading corruption in the church. By a majority of two, the charges were found proven, and Adamson was deposed and excommunicated. The following General Assembly, however, restored him to the possession of all his privileges, or rather found that the sentence of the synod had been unlawfully pronounced.—During the same year a plague infected St. Andrews, which was so virulent in its nature, that four thousand of the population were cut off, and the town left nearly desolate.

In 1587, Sienr des Bartes, a famous French poet, whom James invited to visit him, accompanied his Majesty to St. Andrews to inspect the university. They first repaired to St. Mary's College to hear a lecture from Andrew Melville. Melville happened to be inculcating dogmas on political and ecclesiastical topics opposed to the royal sentiments—a circumstance which afforded Adamson, the archbishop, an opportunity of reading a lecture to the suite advocating directly opposite opinions. Melville, hearing that his doctrines were impugned, requested the favour of the king to hear another lecture, to which James at length con-

sented; but as this was milder in its nature, and more adapted for royal ears, the archbishop deemed it unnecessary to give any further reply.

An event now occurred which gave Melville an opportunity of triumphing over his opponent the archbishop. The king had consented to the marriage of a daughter of the late Duke of Lennox with the Earl of Huntly, who was inclined to the Romish faith, and had commanded the archbishop to perform the ceremony. On account of the principles of the bridegroom, the Presbyterians objected to the marriage, and ordered Adamson to refuse compliance with the royal request. The archbishop, however, gave no heed to the injunction of his brethren, and was consequently cited before the Presbytery, when, refusing to appear, he was deposed for contumacy—a sentence which was confirmed by the General Assembly, and ordered to be published from every pulpit in the church. The church lands of St. Andrews being afterwards bestowed on the Duke of Lennox, this penurious nobleman latterly refused to pay Adamson even the scanty pittance formerly afforded him, and the unfortunate prelate was actually obliged to solicit a supply of money from Melville. He died in 1592, in comparative misery. After his death, Melville published his "*Recantation*" of his former doctrines; but it has been supposed that this document, which was written by Melville, and given him to sign on his death-bed, he did not understand.

1592. According to James Melville's "Diary," an unfortunate dispute took place during the winter of this year, between the magistrates and citizens on the one side, and the professors and students of St. Mary's College on the other. Some of the students had been amusing themselves at their favourite sport of archery, when one of them accidentally missed the mark, and had the misfortune to find that his arrow was likely to do more serious execution than intended. An honest maltman of the town receiving it in his neck, though not seriously injured, made the matter known to the authorities of the city, who rung the common bell, and encouraged the populace to assail the structure

and inmates of the College of St. Mary's. The infuriated multitude speedily broke open the gate, entered the area, and threatened to burn the whole fabric of the college; and it was not until after much judicious and prudent management that the outrage could be quelled.

1593. At the Synod of Fife, which met in July at St. Andrews, the popish lords, Huntly, Angus, Errol, and Home, and Sir James Chisholm, were cited to appear, and having disobeyed the authority of the court in refusing the summons, were excommunicated. This sentence being confirmed by the General Assembly, application was made to James VI. for their removal from the kingdom, which, after an extended course of procedure, was at length effected. Huntly, Angus, and Errol, were banished to the continent, where they remained three years—after which period they agreed to submit to the worship and discipline of the church, and were allowed to return.

1597. Both the ministers of the city, Mr. David Black and Mr. Robert Wallace, were deprived for sedition. They had inveighed from the pulpit against the king, owing to the return of the popish lords, preached against praying for the queen, and denounced the queen of England as an atheist. Notwithstanding these accusations, the ecclesiastical courts refused to interfere, and the king was compelled to have recourse to civil means for ejecting them. The same year, a regular visitation of the university was held, when it was found that Andrew Melville had neglected to perform the proper duties of his office—had remained, contrary to rule, rector several years together—had introduced into his class discussions on politics—had neglected to attend to the revenues of the college—and in short, had been guilty of all manner of abuse and mismanagement. For these derelictions and malversations, Melville was reprovved and admonished to further care in the regulation of his academical affairs.

1606. On James' accession, in 1603 to the English throne, his previous predilections for Episcopacy were strengthened and confirmed. Now, by his suggestion, the church lands, which had

been assigned to the Crown were restored, and bishops appointed with the greater portion of the ancient revenues. Gladstones, who was minister of St. Andrews, was advanced to the archbishoprick, with nearly all the honours and immunities formerly pertaining to that high office. In the autumn of the same year, Andrew Melville was sent for, along with several of his brethren, to London, to hold a religious conference with some of the English divines. There, his temper unfortunately subduing him, he was led to use language which James considered disrespectful, and was in consequence consigned to the Tower, where he was confined, in close imprisonment, for three years. On his liberation, he was not allowed to return to his native country, but was permitted to go to France, where he became professor of divinity at Milan, and died, after a protracted illness, in 1622, in his 77th year.

1609. Lord Balmerino, the principal secretary of state, was tried in the Town-hall, for having surreptitiously procured the king's signature to a letter addressed to the pope, acknowledging him as his holy father, and soliciting preferment for one Chisholm, a Roman Catholic priest. The charge being proven, according to a decision of a jury of fifteen of his peers, he was condemned to die as a traitor. The sentence was however mitigated into that of perpetual imprisonment, and he died in prison, soon after, of a broken heart.

1617. On the 17th of July, James VI., who was then in the course of his progresses through the kingdom, for the first time since his accession to the English throne, paid a visit to the town. The first ceremony, on his arrival, was the delivery of a Latin speech by the burgh schoolmaster, in congratulation of his approach. During this visit, James held a consultation with Archbishop Spotswood, and a number of other bishops and clergy, in the chapel of the castle, regarding the five articles, which at this period he had resolved to thrust upon the church. After a speech on the subject by the monarch, the clergy obtained leave to deliberate for a short time, and returned with the reply, that they had every reason to think such measures would be adopted

by a General Assembly. James having so far gained his ends, cited Messrs. Simson and Calderwood, the latter the famous Presbyterian historian, before the High Commission Court, to answer to the charge of protesting, on a former occasion, against the measures of royalty. Simson pled indisposition and declined to attend, while Calderwood gave heed to the summons, and held a protracted conference with James, which is narrated at full length in his history. The result of his examination was, that he was found guilty of retarding the royal designs; and as he denied the jurisdiction of the court, he was sentenced to immediate imprisonment and final banishment. The latter sentence, however, was for two years deferred, till he again provoked the king, by publishing a book against the articles of Perth, when he was removed to Holland. In the General Assembly, which was called in November by royal authority, two of the five articles were agreed to, and the whole of them the year after by the Assembly at Perth; and thereafter, they were sanctioned and confirmed by the authority of Parliament.

1639. On the 29th November, died at London, the celebrated Archbishop of St. Andrews, John Spotswood. He was son of the superintendent of Lothian—was made archbishop of Glasgow in 1603, and in 1615 succeeded Archbishop Gladstones, who died on the 2d of May in that year. He devoted himself with great zeal to gratify the wishes of James and Charles for the establishment of Episcopacy in Scotland; and after the celebrated Assembly of Glasgow in 1638, at which, with the other bishops, he was deposed, he retired to England, first to Newcastle, and then to London, where he remained till his death the following year. His remains were deposited in Westminster Abbey, with great pomp and ceremony. Spotswood wrote a voluminous history of the Church, which has been justly held in high estimation. He also erected the church of Dairsie, which still remains an elegant specimen of his architectural taste.

Presbytery being now fairly re-established in Scotland, Charles I., by advice of the Church, made over the revenues of the archbishoprick of St. Andrews for the use and endowment of the

university.—After the battle of Philiphaugh, and consequent defeat of the Episcopal party under the Marquis of Montrose in 1645, Lord Ogilvy, the Earl of Hartfell, Colonel N. Gordon, Sir Robert Spotswood, Captain Guthrie, and the Hon. William Murray, brother to the Marquis of Tullibardine, were tried by the estates, in what is now called the Parliament Hall of the University Library, and sentenced to decapitation. Ogilvy escaped the night before the day fixed for his execution, from his prison in the castle, by exchanging clothes with his sister, who had been permitted to visit him. Hartfell was pardoned; but the others were put to death at St. Andrews by the *maiden*, the celebrated instrument of decapitation, which was brought from Dundee by order of Parliament for the express purpose.*

In 1649, Mr James Wood, Professor of Divinity in St. Mary's College, was chosen one of the commissioners to visit Charles II. in Holland, to prevail on him to accept the crown. According to Lamont, in his "Diary," the commissioners left in March, and returned in June without success; but in the following year, Charles became obedient to their requests. In 1650, on his arrival, he resided a few days in the city, and heard sermon in the parish church, by the minister, Mr. Robert Blair. On his restoration to the English throne, Episcopacy was again established in Scotland, and Mr. James Sharpe, Professor of Divinity in St. Mary's College, was advanced to the archbishoprick. He was consecrated at London by four English bishops, and entered Fife in April, 1662, attended with a numerous suite and great pomp and ceremony.

After an episcopal reign of eighteen years, Sharpe, who had long been odious to the Presbyterians, on account of his abjuration of their doctrines, was destined to suffer death at their hands. On the 3d May, 1679, a band of zealous Covenanters, consisting of nine persons, of whom the leaders were David

* A very large axe is still exhibited in the Town Hall, which is said to have been made use of at these executions. This must be a mistake; but it is likely it may have been used for purposes of a similar nature, though there is no notice of its existence in any ancient record.

Haxton, the proprietor of Rathillet, and his brother-in-law, Balfour of Kinloch, generally known by the name of Burley, laid wait at an early hour to attack, and probably to put to death, one Carmichael, an indefatigable persecutor of the Covenanting party in Fife, on the high ground between Cupar and St. Andrews, where they understood he was that morning to be found. Carmichael, apprised of his danger, kept himself retired, and after a fruitless search, the party were about to separate, when they were attracted by the approach of a carriage, which they found, on inquiry, to be that of the archbishop. Having been disappointed in their intentions with regard to one tyrant, they resolved to embrace the present opportunity of ridding their country of another; and indeed agreed among themselves, that God had opportunely delivered him into their hands, and destined him to perish by their swords. The archbishop perceiving, from the menacing looks of the horsemen who approached, that danger was nigh, ordered the coachman to drive at full speed; but notwithstanding the utmost rapidity of flight, the carriage was speedily overtaken, the coachman driven from his position, and the prelate himself laid hold on, dragged to the ground, and immediately assassinated. The scene of the murder is still pointed out at Magus Muir, in the midst of a wood, near Strathkinness, on the property of Mr. Whyte Melville. A plain tombstone remains entire, in memory of Andrew Guilan, one of the assassins, who was executed at Edinburgh four years after the archbishop's death. The inscription on the stone is as follows:—

" A faithful martyr here doth lye,
A witness against perjury,
Who cruelly was put to death,
To gratify proud prelate's wrath;
They cut his hands ere he was dead,
And after that struck off his head—
To Magus Muir then did him bring,
His body on a pole did hing:
His blood under the altar cries
For vengeance on Christ's enemies."

Guillan had originally been a weaver in Balmerino. Haxton was the only other of the assassins who was ever discovered. He was made prisoner at the skirmish at Airs-Moss, in 1680, and was tried and executed at Edinburgh. Five prisoners who were taken at the battle of Bothwell Bridge, in June 1679, were condemned to be hanged, and their bodies to be suspended in chains at Magus Muir, where a tombstone, till lately, was to be found to their memory. Recently it has been broken down and destroyed.

After thirteen days, the remains of the prelate were interred with great pomp and splendour in Town Church, the Bishop of Edinburgh preaching the funeral sermon. A splendid marble monument, executed in Holland, is erected over his grave. Sharpe was succeeded in the archbishoprick by Alexander Burnet, Bishop of Glasgow, who held the office five years, and died in 1684, without any thing remarkable occurring in the city during his short archiepiscopate. The next and last archbishop was Arthur Ross, at one period minister of Old Deer in Aberdeenshire, and afterwards in succession Bishop of Argyle, Galloway, and Glasgow. He held the archiepiscopal office till the final abolition of Episcopacy at the Revolution, in 1688, after which he returned to Edinburgh, where he died in 1704.*

1697. A proposal was this year entertained by the professors of the University and several other distinguished personages, to have the colleges removed to Perth, as they conceived that that city was better situated, more wholesome, and more fashionable. One of the distinct reasons adduced by the professors was, that "St. Andrews being now only a village, where most part farmers dwell, the whole streets are filled with dunghills, which are exceedingly noisome, and ready to infect the air, especially at this season (September), when the herring gutts are exposed in them, or rather in all corners of the town by themselves; and the season of the year apt to breed infection, which partly may be said to have been the occasion of last year's dysentire, and

* See Appendix C.

which, from its beginning here, raged through most part of the kingdom." Another reason was, the opposition shown to the students and members of the University by the citizens, and the consequent skirmishes to which the votaries of learning were exposed. The proposal terminated without any definite result.

1727. In the early part of this year, a fire broke out in St. Mary's College, which destroyed a considerable portion of the structure, and burned to death Mr. James Haldane, Professor of Ecclesiastical History. The Senatus Academicus ordered a year's income of the chair to be appropriated towards the reparation of the building.

1800. In the commencement of this year, Mr. John Honey, student in Divinity, and afterwards minister of Bendochy, distinguished himself by a signal act of intrepidity worthy of being recorded. A vessel was driven on the sands, and every attempt to save it proving ineffectual, she went to pieces, and the crew exhausted, were about to perish. Mr. Honey, fearless of all danger, plunged amid the fury of the waves, seized the benumbed seamen one by one, and laid them in safety on the beach. The reward tendered him was more honourable than lucrative; he was invited by the magistrates to an elegant entertainment, and presented with the freedom of the city.

At the end of last century, the greater number of the houses in the city were composed of timber, and had their roofs protected with thatch; while dampness, filthiness, and the entire absence of comfort, were their most conspicuous characteristics. A new generation, at the commencement of the present century, sought after comfort and convenience; the timber edifices were thrown down; and stone dwellings reared in their stead; the grounds surrounding the ruins, which had been rendered filthy for a long course of years by accumulated lairs of nuisance, were properly cleaned and enclosed; the broad and spacious streets, long grazed on by flocks of sheep, and even quadrupeds of larger dimensions, were levelled and repaved; and something like good taste began

universally to prevail. But it is only within the last few years, that improvements to any proper and becoming extent have been proceeded with, and that an interest in public welfare and accommodation, as well as in individual comfort, has aroused the feelings, opened the hearts, and called forth the liberality of the citizens.



CHAPTER VI.

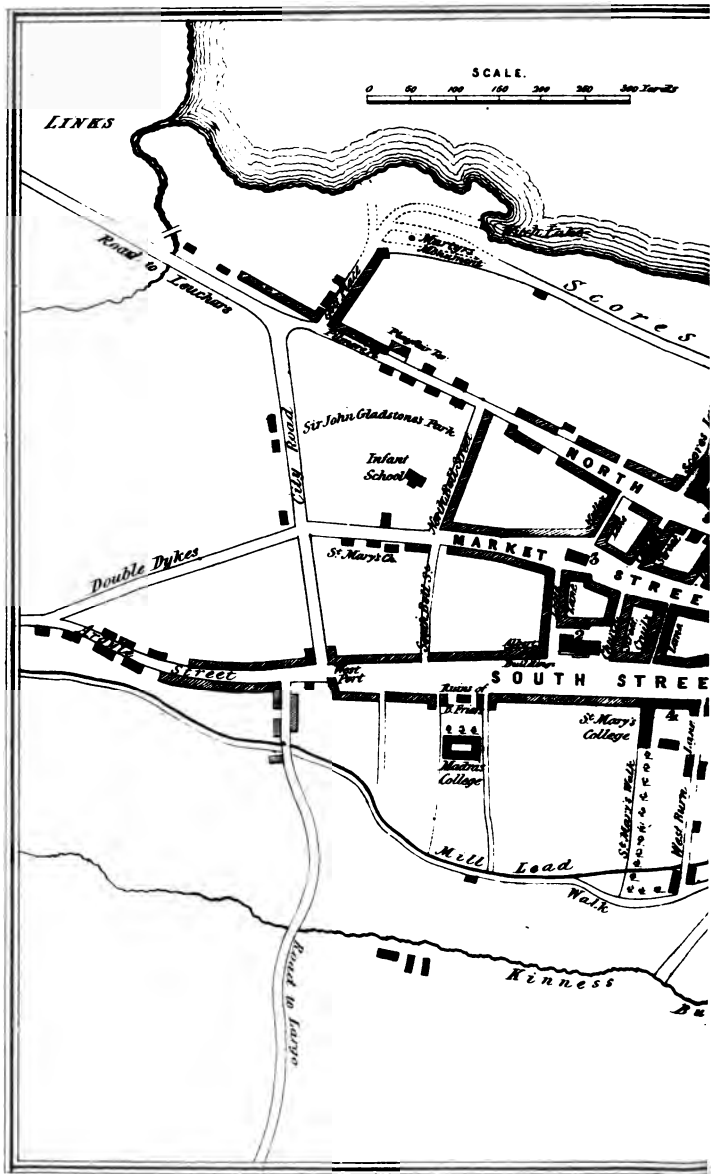
GENERAL DESCRIPTION.

All here are golfers — strangers, natives, all —
 The sons of science, of idleness and war,
 Who can or wield a club, or hit a ball —
 Professor, soldier, student-lad, and tar. — *Dr. Gillespie.*

THE city is situated on a rocky promontory, nearly fifty feet above the level of the sea, and is bounded on the east and north by the bay to which it gives name. The view of the town, with its many towers and turrets, from the rising ground on the south, or from the level plain on the west, is highly beautiful and imposing. The town is principally composed of three spacious streets, running nearly parallel, but somewhat converging in the direction of the Cathedral on the east, so that its turrets may be seen at the western extremity of each. The principal street is the *South*, where the merchants and people of business generally reside; the other two great streets, the *Market* and *North*, are chiefly composed of houses of lesser value, and are occupied by all ranks of the inhabitants. The Town House, containing the public hall and prison, is in the centre of Market Street; and in front of it, under a pavilion, the weekly corn market is held, for the convenience of the neighbouring agriculturists. A tradition remains among the citizens, that at one period there was a fourth large street, running westward from the Cathedral, in front of the Castle, and to the north of St. Salvator's College, occupying the ground now designated the *Scores*.* To this has been assigned

* The word *Scores* is evidently derived from *Scaur*, a rock, in allusion to the precipitous rocks, at a little distance from which the Scores Walk is situated.





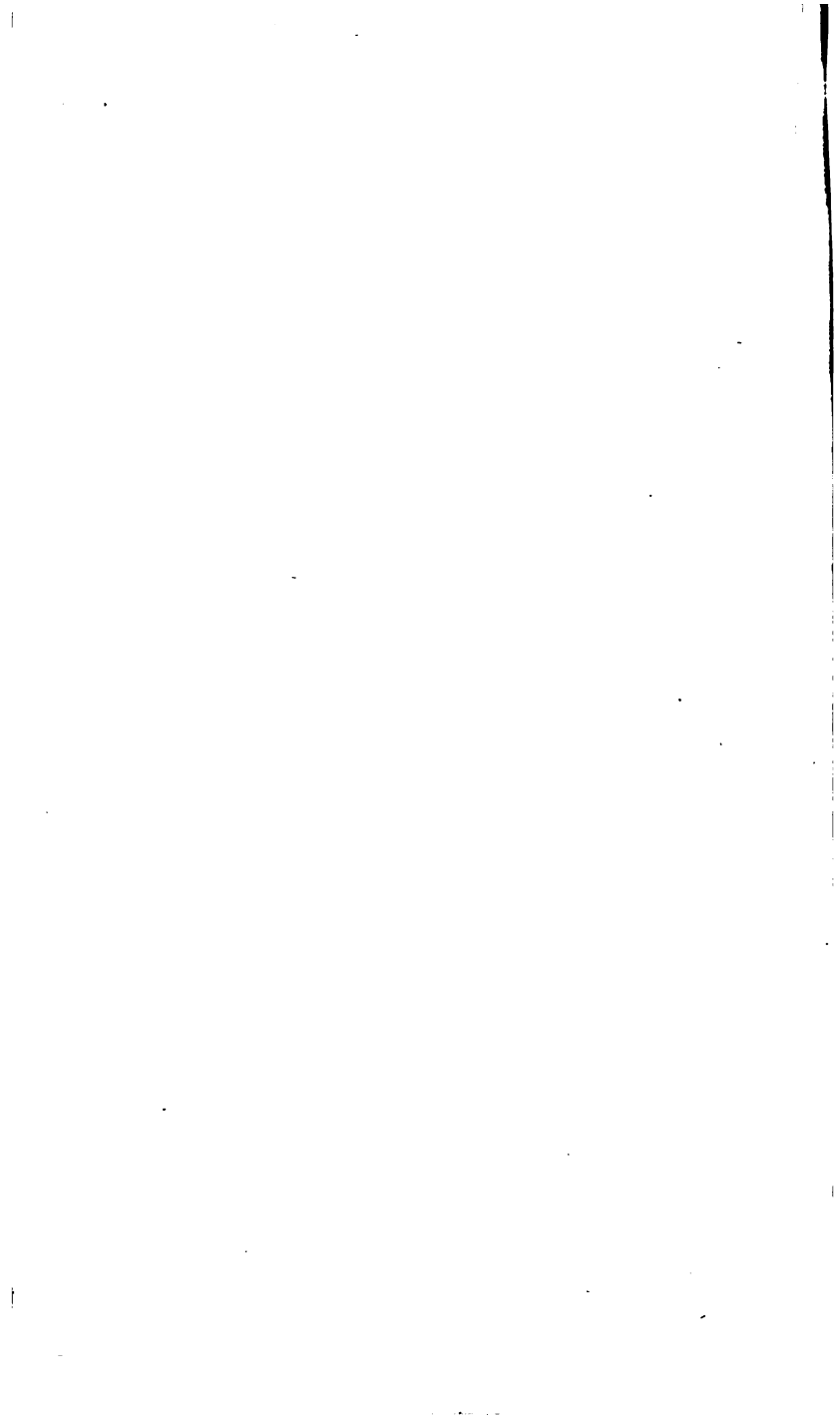
PLAN OF ST ANDREWS

1849.

REFERENCES

- 1 College Church.
- 2 Town Church.
- 3 Town Hall.
- 4 Library.





the name of *Swallow Street*; but we have seen no evidence to support the general belief that such a street really existed. Besides the three principal streets, there are a number of others intersecting them at right angles. These, in the course of the recent improvements, have been mostly renamed, and the chief of them are now designated thus:—Church Street, College Street, Bell Street, Union Street, South and North Castle Streets, and Abbey Street.* Bell Street was begun fifteen years ago, and the northern portion of it only is completed. It is composed of tastefully and commodiously constructed houses, which are occupied by the more wealthy class of citizens.

Though prior to the Reformation, the population was much more extensive than at present, being estimated at about fourteen thousand, the town was never of much greater size and extent. The business and merchandize anciently carried on in the city, however, had been particularly remarkable. According to Martine, at the Senzie fair, held within the Priory in the month of April, and which lasted fifteen days, the harbour was filled with two or three hundred vessels from Flanders, Holland, France, and other parts of the commercial world. In the twelfth century, the merchants were chiefly foreigners, and were renowned for their opulence; and in proof of their rank and importance, two centuries afterwards, Mr. Lyon adduces a safe-conduct into England, granted by Edward III. to four merchants in St. Andrews, in 1362, in which it is stated that each had four equestrian attendants. With the fall of its ecclesiastical superiority, however, the commercial prosperity of the city terminated. In a memorial addressed by the Magistrates and Council to General Monk in 1655, praying for relief against an assessment, "the total decay of shipping and sea-trade" is specially stated as one of the reasons why alleviation should be granted; and in the

* There are a number of other smaller streets, lanes, and terraces, to which it is unnecessary here to refer. They will all be found, however, depicted in the accompanying plan. The territory now occupied by Pilmor Place and Golf Place, at the western extremity of North Street, prior to 1820, when sites for the houses were first leased by the Town Council, formed part of the golfing ground.

HISTORY OF ST. ANDREWS.

... year, an English commissioner, appointed to examine
 the condition of the sea-ports of Scotland, found only one
 vessel of twenty tons burden belonging to the harbour. In the
 visitation of the burgh in 1691, by certain com-
 missioners appointed by the convention of royal burghs, no
 vessel was mentioned as belonging to the port, which at least
 was not reckoned to be highly inconsiderable.* In 1770,
 a vessel of twenty tons burden was found sufficient for
 the purpose. At present there are eleven vessels of
 various sizes in the harbour, which supply the merchants with
 the most valuable and other commodities. The largest vessel
 is of twenty tons burden, and the smallest
 is of five hundred tons. The number of men employed as mariners is
 about twenty, and the number of fishing boats, which
 are employed in the fishery, is about twenty.

The harbour is composed of double piles of wood
 and large rough stones laid in between
 the piles, and this structure afforded shelter to
 the vessels of the burgh, and to the Senzio
 vessels. In 1770 it was rebuilt with
 stone, and on a smaller scale, and without
 the double piles. It has repeatedly undergone
 repairs, and in 1770 the Town Council and
 the merchants agreed to nearly three cen-
 turies of repairs and improvement—a
 great improvement, as it is situated
 in a very good service to
 the projecting head-
 land, and a scheme has been

* In 1770, after the
 city paid 2000
 to the Convention
 as a contribution

entertained by Provost Playfair for the thorough renovation and enlargement of the harbour, and already a new quay on the west side has been completed. The extension of the pier to low water, and the removal of the rocks, called the *Burn Stools*, as recommended two years ago by the Royal Harbour Commissioners, would be felt to be highly advantageous. The depth of water in the present harbour, at spring tides, is fifteen feet, and nine feet during neap tides. In 1846, one hundred and fifty-five, and in 1848, upwards of two hundred vessels arrived in the harbour. The revenues arising from shore dues, levied by authority of the magistrates, have averaged, during the last seven years, about £175 per annum. About thirty years ago, a life-boat, composed of cork, was procured, partly at the expense of the city funds, for the rescue of distressed vessels in the bay, which has frequently, under the management of an able superintendent, proved of very signal service.

During the fifteenth century, the town afforded employment to sixty or seventy bakers, and nearly the same number of brewers. About a hundred years after the Reformation, it was reduced to the condition of a village, chiefly occupied by small farmers, who were not remarkably careful, by cleanliness, to promote their own comfort, or the health of the inhabitants. Pennant, in 1770, mentions, that the population scarcely exceeded two thousand, and that two bakers were sufficient to supply them with bread; and three years after, Dr. Johnson speaks of "the silence and solitude of inactive indigence and gloomy depopulation," which he noticed in the streets.* As a place of mercantile enterprise, St. Andrews still cannot lay claim to distinction. No manufacture is carried on save that connected with the construction of golfing apparatus. Unless the chime of hammer and chisel, which in the course of recent repairs and the erection of new buildings, has, for a few

* Towards the middle of last century, ruinous and uninhabited houses became so numerous and dangerous to the public safety, that the Town Council, in 1744, found it necessary to issue an edict, ordering that they should be forthwith taken down.

years, continued uninterrupted, no sound or movement is heard in the streets which can be grating to the ear of the most fastidious or refined. General business is, however, on the increase; ten years ago, one bank was found sufficient for the accommodation of the citizens, now three receive extensive encouragement. The banks are—branches of the Bank of Scotland, the Clydesdale Banking Company, and the Edinburgh and Leith Bank. Of these the Bank of Scotland is the oldest establishment in the city. Besides the weekly corn market, there is a weekly market for poultry, butter, eggs, and the other smaller farm produce. There are three public fairs annually, the first in April, the second in August, and the third in November. The August or Lammas Fair, is generally very large, and is particularly remarkable for the number of farm-servants who flock to it, in search of new masters or increase of wages. It is supposed, that more general business is transacted at this fair than at any other during the year in the eastern district of the county. The present population of the city is five thousand.

There is no printing establishment in the city save a small press for hand-bills. Shortly before the era of Reformation, printing was extensively carried on—Archbishop Hamilton's "Catechism," Inglis' "Complaynt of Scotland," and a great number of Sir David Lyndsay's works, being printed in the city from 1552 to 1559. When this establishment ceased we have no means of ascertaining; but we have not found any book, bearing inscription of being printed at St. Andrews after the Reformation, till 1795, when Mr. James Morrison of Perth, the University printer, fitted up an extensive printing apparatus within the building of St. Leonard's College. Here were printed some of the first editions of Dr. Hunter's Latin classics, Martine's "Reliquiæ," and a few other works; but the concern proving unprofitable was speedily removed. In 1742, Mr. Alexander Wilson, a native, commenced a type foundry in the city, but this was soon after removed to Glasgow. Since the time of Mr. Morrison, no printer has attempted the formation of a printing establishment; and now, since the means of com-

munication with the metropolis have been so much facilitated, any such project would justly be deemed unnecessary and absurd.

In 1829, the first stage coach to and from St. Andrews commenced running. It went to Cupar once a-week, and twice a-week to Dundee. At present coaches and omnibuses run daily to the Leuchars Station of the Edinburgh and Northern Railway, to accommodate passengers by the greater number of the trains.

The lighting of the streets by oil lamps was first proposed in the Town Council in 1796, but was not properly carried into effect till 1821. In 1835, the city was illuminated with gas. The gas work, which is substantial and suitable for the size of the place, is situated near the harbour, and is well conducted by a skilful superintendent. Water was first proposed to be brought into the town by pipes in 1781, when the Town Council subscribed £100 to assist in defraying the expense. New iron pipes were laid in 1819, at the cost of £629, when also the Reservoir, situated at the back of Town Church, was erected by subscription. The water, which is conducted from springs on the high grounds on the south, is of a remarkably excellent quality; but from the narrow diameter of the pipes, the supply is wholly insufficient. A fire engine was provided for the city in 1834, at the expense of sixty guineas.

St. Andrews was constituted a royal burgh by David I. in 1140, and had certain privileges conferred on its inhabitants in a subsequent charter from Malcolm IV., the original of which is still preserved. The ancient royalty of the burgh extended from "Pomfrie's Wynd," in Argyle on the west to the harbour on the east; and from the *Scores* on the north to the *Lead Braes* on the south. The boundary line of the extended royalty, sanctioned by Parliament in 1833, proceeds from the point at which the Swilcan Burn joins the sea, up the burn to a point which is distant 300 yards above the bridge on the Cupar road; then in a straight line through a point in the Largo road which is distant four hundred yards, from the point at which the same leaves Argyle, to the point at which such straight

line cuts the Kinness Burn ; then in a straight line to the bridge over the St. Nicolas Burn on the Crail road ; then in a straight line drawn due east to the sea shore, and thence along the sea shore to the first point named. The Town Council would seem originally* to have been a body of very considerable importance ; and in the earlier and palmier days, the chief magistrate would appear to have been designated by the dignified and imposing title of Lord Provost, a distinction which has now fallen into desuetude, and which the present chief magistrate is not ambitious to revive.† The records of the Council extant commence in 1650, and with the exception of a blank of fourteen years, subsequent to 1729, have been carefully preserved. The City Black Book, containing many of the most valuable charters of the burgh, from 1550 to 1620, is in a high state of preservation, and has been recently re-bound.

Since 1833, the members of the Council, twenty-nine in number, have been chosen by those citizens who are qualified to vote in the election of a member of Parliament. A certain number of councillors retire annually ; but these are immediately eligible for re-election, while the provost and four bailies hold office for the term of three years. The revenues of the burgh are derived from shore dues, fishings, rents of seats belonging to it in Town Church, and from other more limited sources.

* So recently as the latter part of last century, the Council retained in their service a gamekeeper and a piper, the former to provide them with a supply of venison from the lands of which they were proprietors and superiors, adjoining the city, and the latter to cheer them on occasions of festivity. In hiring those functionaries, however, strict economy was preserved ; the gamekeeper was remunerated according to the quantity of game which he produced ; and the salary of the musician, we find, from the records of Council, was augmented, on 23d February, 1786, to " two pounds sterling and a suit of clothes," his former annual allowance being only one pound.

† Provost Playfair, in answer to a letter addressed to him some years ago, by a gentleman in Edinburgh, inquiring whether the chief magistrate of St. Andrews was entitled to the appellation of Lord Provost, replied, that he was addressed Provost only ; and wittily added, that he had no doubt, at an early period—when Edinburgh, Glasgow, and Aberdeen, were villages—the Provost of St. Andrews was designated as *My Lord*, but when the title became common, he had left it off.

But the chief source of income is the annual rent of £10,000, bequeathed to the Council by the late Dr. Bell, which the members are required in his deed to apply to the moral and religious improvement of the town, or construction of such permanent works as may be approved of by the trustees of the Madras College, and the Lord Lieutenant of Fife. In 1848, the Council sold by public roup a number of superiorities, by which they realised the sum of £9000, which was found sufficient to extinguish the whole amount of their debts. The Council are the inalienable* patrons of the second ministerial charge of the city, the Crown being patron of the first. There are seven incorporated trades in the burgh, viz.—smiths, wrights, bakers, shoemakers, tailors, weavers, and fleshers. Prior to the passing of the new Reform Act, the city was associated with Dundee, Cupar, Perth, and Forfar, in returning a member to Parliament; it now returns along with Cupar, East and West Anstruther, Crail, Kilrenny, and Pittenweem.

As to the mineralogy of the promontory on which the city is built, the rocks composing it consist of what are known as coal metals. The strata dip, southerly and easterly, at the angle of about 20°. An eminent naturalist, Faujas de St. Fond, a number of years ago, gave it as his decided opinion, that a large supply of coal would be found under the city; but after repeated trials this has proved incorrect.† The shells to be found on the beach are the univalves or pelican's foot, the bivalves, the razor shell, and the pholas. The sea has long been making rapid encroachments on the promontory, but repeated attempts have been made, especially of late, to retard its devastating progress. A judicious step has been taken by the magistrates to prevent persons carrying away sand from the beach, by the gradual removal of which the inundation of the waters was accelerated. The climate is pure and often genial—the wind, during the greater part of the year, proceeding from the west and

* See Appendix D.

† Boring operations for coal were carried on in the city, from 1782 to 1784, under the superintendence of the Town Council, but without the most partial success.

south-west. The spring months of April and May, however, are generally rendered unpleasant, by the thick and piercing *haws* which proceed from the German Sea; and those citizens who are subject to rheumatic attacks, or pulmonary complaints, frequently find it necessary to leave, during these months, for the west coast. On the whole, it has been remarked, that few places are more healthy and less visited by contagious diseases. Dr. Rotheram, who was Professor of Natural Philosophy during the latter part of last century and beginning of the present, from a series of observations made during the period of seven years, found the mean temperature to be 54° of Fahrenheit's thermometer. This has been shown to be incorrect, from careful observations which were made by the late Dr. Jackson, from 1821 to 1826 inclusive, who found the mean temperature of these years to be 48 degrees. Dr. Jackson, during the years 1835 and 1836, kept an account of the quantity of rain which fell, and the result was as under : —

1835	24.28 inches.
1836	34.00 inches.

The longitude of the city is 2 deg. 49 min. 1 sec. west, and the latitude 56 deg. 20 min. 30 sec. north, from Greenwich.

St. Andrews is provided with a number of agreeable promenades. One, extending along the south of the town, by the side of the *Lead Braes*, is peculiarly retired. The *Scores Walk*, extending along the whole length of the north side of the city, is very spacious, and much frequented : it commands a considerable prospect of the Angus coast, from Broughty-Ferry to Red-head, and of a large portion of the range of the Sidlaw and Grampian Mountains. At the one extremity of the promenade is the Castle in ruins; and at the other, near the corner of the Links, is a considerable eminence overhanging the bay, where, in days of superstition, many infirm old females were consigned to the flames on the accusation of witchcraft. The small promontory still receives the name of the Witch Hill.* There are other

* Beneath the Witch Hill is a small out-jut from the bay, designated the Witch Lake. Into this lake, according to tradition, the persons accused of witchcraft were first thrown, to obtain a proof of their guilt. If the unfortunate creatures sunk, they

walks of lesser interest. The road to Strathtyrum, on the west of the town, and the sea-beach along the west sands, are frequently resorted to by groups of beauty and fashion.

The links, which extend from the west end of the town to the mouth of the Eden, are about two miles in length, and for the purposes of golfing, have generally been reckoned the best in the kingdom. They are possessed of numerous inequalities and sand-pits, which are said by golfers to add life and interest to their game. At the eastern part, the links are intersected by the Swilcan Burn, a considerable rivulet, in which unpractised golfers occasionally drive their balls. The game of golf in Scotland is of ancient origin. In 1457, it was so common as to require the interference of the Legislature to discourage it, and to direct the attention of the people to archery, which was deemed more useful in training for the defence of the country. How long golfing has been practised at St. Andrews cannot be ascertained, but we find the first golfing society or club was instituted in 1754. This has since continued to flourish, and at present consists of about four hundred members, many of whom are of the nobility, and of rank and importance in the country. Formerly, the golfers held monthly meetings to enjoy the game; but of late years these have been discontinued, and only two great meetings are annually held, viz.—the spring meeting in May, at which the silver cross, presented by Colonel Belshes of Invermay, on 4th May, 1836, and the silver medal, presented by the Bombay Golf Club on 8th October, 1845, are competed for; and the autumn meeting, held in October, at which the two gold medals, one purchased by the society in 1806, and the other, presented by his late Majesty, William IV., in 1837, are played for. On occasion of both meetings, the proceedings of the day are commenced by the golfers walking through the city to the links in procession, preceded by a musical band, with drums, flutes, and

were accounted innocent of the charge, but of course they perished in the water;—if they swam, their guilt was deemed proven, and accordingly they were immediately taken out and attached to the stake. The last witch, who suffered at St. Andrews, was Janet Young, in the early part of last century.

clarionets, and usually accompanied by an immense number of the inhabitants, who take a lively interest in the noble game. The competitors for the prize medals start from the first hole in pairs; and at times eighteen pairs have contested for the honours. The gentlemen who have holed the links at the fewest number of strokes, are declared the winners, and their victory is hailed with discharges of artillery and loud huzzas from the populace, and waving of handkerchiefs from the ladies, who attend in great numbers on such occasions. A beautiful and interesting painting of the October match, in 1847, by Mr. Charles Lees, R.A., was purchased, at the price of four hundred guineas, by Mr. Alexander Hill, the distinguished printseller, Edinburgh, and has been exhibited in the principal towns, previous to being engraved. At the October match the captain for the year is elected, whose duty is to preside at all the meetings,* at which he has the honour to wear the handsome gold medal presented to the club, on the 3d of October, 1838, by the Queen Dowager, as Duchess of St. Andrews. On the evening of the autumn meeting, a ball is given by the society, which is attended by the *elite* of beauty and fashion in the county. The town-hall is decorated on the occasion with the most splendid tapestry, and every comfort and elegance provided which taste can suggest or wealth can procure.

A short description of the game of golf will be interesting to the stranger. Along the *course*, as it is called, on the links, are nine holes, at unequal distances apart, some being six hundred yards and others less; and the object of the players, in going out and returning, is to drive their balls into those holes with the smallest number of strokes. The golfers are arrayed in red coats or jackets, with light caps, and are accompanied by *cadies*, or club men, who carry the clubs, and make themselves generally useful during the prosecution of the game.† As the links are open for the amusement of the public as well as the

* There is a silver club, which has been kept by the society since its commencement, to which the captain for the year attaches a silver ball, inscribed with his name, and the date when he had the honour of election to dignity.

† For an account of the club house, or Union Parlour, see Chapter X.

society, and as seldom a day passes during the year, that some few may not be seen prosecuting the game; and as young players, of whom there are many every season arriving at Alma Mater, not unfrequently lose sight of their balls, and destroy their clubs, the manufacture of these is a source of very considerable revenue to a portion of the citizens. The clubs are about four feet in length, having heads mounted with lead, and the balls are about an inch and a quarter in diameter, made of strong coloured leather and stuffed with feathers—the former in price averaging four shillings and sixpence, and the latter from fourpence to two shillings.* Regular golfers require a number of clubs of different forms; but the nature and use of these to the uninitiated by practice, it would be difficult to explain. We conclude this short account of the healthy and interesting game of golf, in the lines of a late highly-gifted and poetical professor of the United College:—

“ It is, indeed, a goodly sight to see,
Those red coat champions marshalled for the fray,
Driving the ball o’er bunker, rut, and lea;
And clearing with impetuous ‘hove’ the way,
Enlivening still the game with laugh and say,
Whilst trotting club-men follow fast behind,
Prepared with ready hand the *tees* to lay,
With nicest eye the devious ball to find,
And of the going game each player to remind.”

St. Andrews is indebted to its excellent facilities for bathing,† as well as to its links, for much of its present importance. While the fine golfing ground secures the occasional visits of noblemen and persons of eminence and wealth, the easy and convenient means of procuring ablution in the bay, attract, during the summer and autumn months, people of every description,

* For about a year, golf balls, and also heads of clubs, have been constructed of gutta percha, but whether this material may be ultimately preferred, time alone can determine.

† A convenient bath-house was erected, partly at the expense of the public funds of the city, in 1810, for the accommodation of delicate persons, and those preferring shower or hot baths.

who are anxious to lave their limbs in the strengthening waters of the ocean. Of late years, bathers have been very considerably on the increase; and matters have been hitherto so arranged, that ample and excellent lodgings and accommodation have been easily provided for them. From the number of young men, who, during the winter months, attend the University, furnished lodgings are necessarily numerous; and as candidates for degrees in medicine, golfers, and bathers, so happily succeed each other, the lodgings are seldom empty, and all parties are most timeously and conveniently accommodated. The greater number of visitors generally arrive in August, when, owing to the vacation of the schools, additional accommodation is at their disposal.

The arms of the city—a representation of which, cut in wood, and bearing date 1115, is preserved in the Town Hall—exhibit a boar tied to a tree, with St. Andrew extended on his cross.*

* See seal of city, represented in Vignette on title-page.



CHAPTER VII.

ANCIENT AND MODERN ECCLESIASTICAL BUILDINGS.

CHAPEL AND TOWER OF ST. REGULUS.

THE stately edifice of St. Regulus, generally designated St. Rule, is situated thirty-five yards south-east of the Cathedral. The Tower is square, and is 108 feet in height, and the side of its base, without the walls, is twenty feet. It is built of neatly hewn stones of a most durable nature,* and the crevices between them are so thoroughly and powerfully cemented with lime, that it bids fair to survive every building, ancient and modern, in the city. At one period it was provided with a sloping spire, but that this was an original decoration, from the nature and architecture of the building, is at least questionable. At present it is covered on the top with a flat leaden roof, which is surrounded with ample parapets, that render a visit to the summit safe as well as interesting.

On the east side of the Tower still remain the walls of the Chapel with which it was connected. It has, with much probability, been conjectured, that there was also an ante-chapel on the west side and directly opposite, as apparent marks of a sloping roof may be traced on the other side of the Tower. There would appear to have been easy and extensive communication between the chapels, as marks of two large horse-shoe arches, twenty-four feet by nine, remain on opposite sides of the building. These are now built up, and must have been in their present state for a long period. Now a small door, about the height of six feet, serves as the only mode of access to the Tower. That part of the Chapel which remains entire is thirty-one feet and a

* Where the stones were procured remains undiscovered. It is probable they were brought from a distance, as no stone can be found for many miles round the city of exactly similar colour and hardness.

half in length, and twenty-five in breadth, and is provided with four windows, two on the north side, and two on the south, each five feet by one and a half, and at the distance of about twelve feet from the ground. The entrance to the Chapel is by a large arched door, exactly similar to those we have described as having penetrated the Tower. It would seem, from three different ranges of marking or ragging along the east side of the Tower, that the Chapel must have been provided with three different roofs, either given to it at three different eras, or placed on it at its erection, so as completely to secure the holy inmates from the severity of the storm.

The history of this ancient structure is involved in obscurity. When and by whom it was erected are questions which will remain for ever unsettled; and the uncertain guide of tradition, or even conjecture, can be alone the means by which the antiquary or historian can arrive at any account of its origin. According to the legend of Regulus, Hergust, the Pictish monarch, erected the Tower and Chapel, to testify his respect for that venerable father and his devotedness to the cause of Christianity, to a knowledge of which he had been introduced. If this legend be correct, the date of the foundation must be assigned to the latter part of the fourth century, which would make it one of the most ancient buildings in the kingdom. Many antiquaries have, however, given it a much later date; but the greater number agree in assigning its origin to a period prior to the ninth century, owing to the entire absence of any portion of Gothic architecture, which is understood to have been adopted in this country about that era. We are inclined to think, if the Chapel and Tower bear marks of being erected at so remote a period as the ninth century, we may have less hesitation in giving credit to the story of the erection at a still more distant date.

The Chapel was used as a Culdee place of worship, and in the early ages, was regarded with much veneration. Before the erection of the Cathedral, it served as the Episcopal church of the diocese. Here Hungus, king of the Picts, and his nobles, offered thanks and devotions to God and St. Andrew, for the victory

over Athelstane, which they conceived they had obtained through the influence of the apostle: here Constantine III. was first interred till his bones were removed to Iona: here Alexander I. bestowed the munificent grant of the *Cursus Apri*: here are interred many of the early Culdean fathers, many mitred prelates, many saints and sages, whose dust has been turned over a thousand times. In recent times, it has become the burial place of learned professors and Presbyterian divines. The distinguished Dr. George Cook, a few years since, was interred within its precincts.*

After the erection of the Cathedral, St. Rule had probably begun to be gradually divested of the veneration formerly attached to it, and to be discontinued as a place of worship. It thus fortunately escaped the fury of the zealots of Reformation; and while all other ecclesiastical edifices in the city were dilapidated and destroyed, was permitted to remain untouched. From the Reformation till 1789, when it was extensively repaired, it received no notice from the public authorities, nor was any attempt made to preserve it from decay. The Exchequer, in 1789, cleared away all the incumbrances at the foundation, replaced the stones which had fallen out of the building, and erected a stair in the interior of the Tower. In 1841, the Commissioners of Woods and Forests renewed the leaden roof, which was extensively decayed and injured by the lapse of time, and also by visiters cutting out their names on its surface—a practice now very judiciously prohibited. “Nothing,” says Dr. Gillespie, in the late edition of Dr. Grierson’s *Delineations*,

* In 1847, when the improvements in the burial ground were being proceeded with, Provost Playfair procured some beautiful plans from the late Mr. Nixon, the Government architect, for the restoration of the Chapel, and its being partly converted into a mortuary. This would have been a truly elegant improvement, and would have added much to the beauty as well as venerability of the fabric, special care having been taken by the architect not to impair the antique aspect of the structure, but to restore it as nearly as possible to what it must have been in its original state. Through the unfortunate opposition of some parties in the city, the proposal was not entertained by the Commissioners of Woods and Forests, but as the plans are still in the possession of Provost Playfair, it is possible that it may yet be carried into effect.

" can be more enchanting than the view from the top of this Tower on a summer evening. To the west lies St. Andrews, the citizens walking over its streets like the pictures of a magic lantern. On the east, the bay's blue waters, with many a sail flapping in the breeze, and the white sea-fowl riding on its breast, like the gems which stud the blue ether. On the extremity of the eastern horizon we have the Bell-rock Lighthouse—

' A ruddy star of changeful light,
Bound on the dusky brow of night.'

On the northern coast there are sun-gilt spires and white comfortable looking villas. At your feet stand ruins, moss-green and gray, mingling their dust with the ashes of those who helped to rear them."

A few years ago, a number of curiously carved stones were found in digging near the foundation of the Tower. These, it has been conjectured, formed a stone coffin. At present they are placed in the Museum of the Literary and Antiquarian Society.

The stranger who is desirous of obtaining admission to the Tower, must first make application to the sexton, whose residence will be found a little to the north of the church-yard.

THE CATHEDRAL.

Within these walls of high Cathedral state,
No altar, priesthood, holy rites, appear,
Of all that once was splendid, sacred, great,
To catch the eye or fascinate the ear!
'Tis shapeless ruin all, and silence here!"

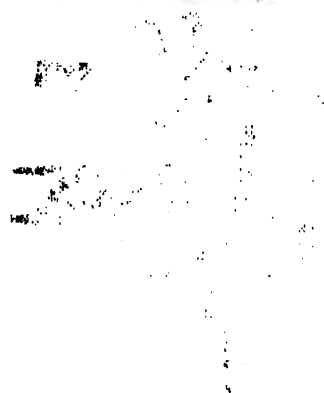
This magnificent church was founded by Arnold, the nineteenth bishop of St. Andrews, in the year 1159, during the reign of Malcolm IV. Arnold died soon after the building had commenced, but the work was zealously carried on by ten of his successors, till it was completed by Bishop Lamberton in 1318, having occupied one hundred and fifty-eight years in building. According to the uniform practice of the period, the east end was first commenced and finished, and immediately thereafter used for the observance of religious ceremonies. The transepts

and nave were next proceeded to; and it was understood to be the duty of every bishop to expend a considerable amount of his ecclesiastical revenues on the work till the whole was completed. The erection of the Cathedral is supposed to have occupied such a lengthened period, from the extreme care taken in its architectural decoration. No particular style of architecture has been adhered to, having varied according to the taste and fashion of the times. The consecration ceremony was performed by Bishop Lamberton, on the 5th July, 1318, in presence of King Robert I., seven bishops, fifteen abbots, and most of the knights and barons of the kingdom, all of whom offered gifts on the occasion. In the year 1378, a great part of the building was destroyed by fire, but in the year following, it was repaired and restored by Bishop Landel and the sub-prior Stephen de Pay. The fire was caused, according to Boethius, by lightning, or by a jackdaw carrying a firebrand into its nest; and the expense of the repair, according to Fordun, amounted to 2200 merks, a sum equal to about £18,000 of present British money.*

The Cathedral stood entire for two hundred and forty years, or four hundred years from the period of its foundation. It was demolished in June, 1559, by the citizens, in consequence of a sermon preached by John Knox, in Town Church, in which, to use

* It appears, from various papal bulls and episcopal decrees, that the rapid encroachments of the sea on the north of the city, had frequently excited much alarm in the minds of ecclesiastics for the safety of the Cathedral and adjacent religious edifices. In the year 1330, persons were prohibited from removing stones from the foot of the rocks, under the penalty of one hundred *solidi*, to be paid towards the fabric of the church, and the pain of excommunication. In 1372, the sanction of Pope Gregory XI. was obtained for expending the annual revenues of the Church of Inchture, for the period of twenty years, in fortifying the rocks against the influence of the waves; and in 1507, imminent danger being apprehended, a contribution was made among all the religious houses in the kingdom, for the purpose of erecting an embankment to retard the farther encroachment of the waters. The sum collected was very considerable, and a quantity of materials was provided to carry out the laudable design, but the money being deposited in the hands of the sub-prior, named Hay, he contrived to make his escape with it, and thus the undertaking had to be abandoned. Some of the large stones yet remain, which are known in the city by the name of the Danish Work; probably, as it is supposed by Dr. Grierson, from a person of the name of Dennis having been the undertaker.

his own words, " he did entreet the ejection of the buyers and sellers furthe of the temple of Jerusalem, as it is written in the Evangelists Matthew and John; and so applied the corruptionne in the papistrie, and Christ's fact to the devote of thois to quhome God giveth the power and zeill thereto, that as weill the magistrates, the proveist, and the commonalty, did agree to remove all monuments of idolatory, quhilk also they did with expeditiounne." So great was the number, and so violent the fury of the multitude, that in one day, was entirely dilapidated, or rendered beyond the possibility of use or repair, this splendid edifice, which had been the work of ages in rearing. In modern times, Knox has been loudly condemned for causing the destruction of this and other monastic buildings in the kingdom, which were not only magnificent specimens of gorgeous architecture, worthy of being preserved to succeeding ages as monuments of the country's ancient glory, but which might have proved useful as places of public worship to the Reformers themselves. It would be well if those who so unsparingly censure the Reformer, would consider the times in which he lived; it was the gorgeous decoration of the lofty Cathedral, and dazzling display of the adorned abbey, that bewildered the senses of the common people, and unless those external allurements were removed, the Reformer foresaw, that the populace could not comprehend the meaning of genuine Christianity, internal regeneration, and vital godliness. Besides, he perceived, that as long as churchmen retained their strongholds, they possessed the means of sending forth their pestiferous doctrines; while, if these were destroyed, their power to captivate the unlearned and terrify the timorous was gone. He reasoned, that as the venders of merchandize in the temple of Jerusalem fled when our Saviour overthrew their conveniences for traffic, so the votaries of superstition would be scattered if the halls of popery were destroyed. It was thus he gave utterance to his celebrated adage—" pull down the nests, and the rooks shall fly away." The result was, as the Reformer anticipated; with the destruction of the ecclesiastical edifices terminated the reign of popery in Scotland; and if we have secured all the paramount benefits and



[illegible]

...I will, however, that he
...he come in to, and now
...I think you they did with.

... to the extent the Government
... of the ...
... of the ...

...the In
... .. for
... .. in the

1. The Commission has received information from the
2. Ministry of the Interior, Department of the Interior,
3. that the following persons have been arrested in the
4. course of the investigation of the case of the
5. assassination of the President of the United States,
6. John F. Kennedy, on November 22, 1963, in Dallas,
7. Texas:

[illegible]

the fact that the display of the *Chrysomelidae* is the most popular and the *Curculionidae* is the least popular, it is possible that the *Chrysomelidae* are more easily identified by the general public. The *Curculionidae* are the most common of the *Curculionidae* and the *Chrysomelidae* are the most common of the *Chrysomelidae*.

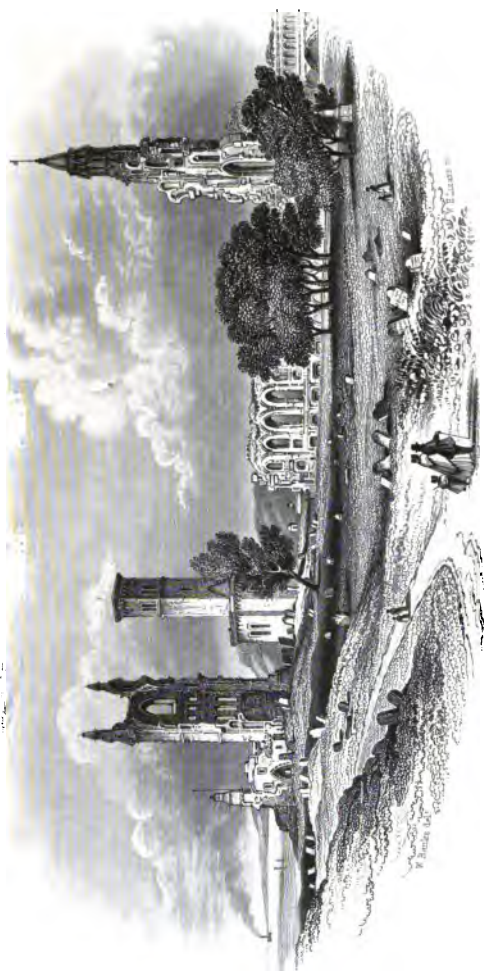
1. The first of these is the fact that the United States has a large and growing population of people who are not citizens of the United States. This is a result of the large number of immigrants who have come to the United States in recent years, and the fact that many of these immigrants are not naturalized citizens.

the charges that were made against them, and that the charges were destroyed by the government. The charges against the Indians was clear. It was

where \mathbf{f}_i is the i th column of \mathbf{F} , \mathbf{f}_i^T is the i th row of \mathbf{F}^T , $\mathbf{f}_i^T \mathbf{f}_i$ is the i th diagonal element of $\mathbf{F}^T \mathbf{F}$, $\mathbf{f}_i^T \mathbf{f}_j$ is the (i, j) th element of $\mathbf{F}^T \mathbf{F}$, and $\mathbf{f}_i^T \mathbf{f}_j$ is the (i, j) th element of $\mathbf{F}^T \mathbf{F}$.

As the boat pulled down the river, the rocks left the
shore, and the River "unbent" and widened.

Scotlands, and it is here secured in the permanent benefits and



RUINS OF CATHEDRAL & CHAPEL OF ST. REGULUS

ST. ANDREWS



blessings of Protestantism only at the cost of being deprived of a number of magnificently erected stone walls, and elegantly emblazoned windows, we can read the tale of their dilapidation without a murmur—we can contemplate their ruins without a sigh.

In dimensions, the Cathedral is three hundred and fifty-eight feet long, measured inside the walls. It consists of a nave, two hundred feet long and sixty-two feet wide, including the two lateral aisles; a transept, with an eastern aisle a hundred and sixty feet long; a choir, with two lateral aisles ninety-eight feet long; and at the eastern end a lady chapel, thirty-three feet in length. When entire, it had five towers and a great steeple. The latter was in the centre, and was built on four massy piers, the bases of which may still be seen at the intersection of the nave with the transepts. Three of the towers remain, two on the east gable, which is still entire, and one on the west. The other tower, on the west side, fell upwards of two centuries ago, shortly after a crowd of people, attending a funeral, had passed under it. The fifth tower stood on the south end of the transept or cross church. The towers are each a hundred feet in height from the ground to the highest pinnacles, which rose considerably above the roof. From each of the towers, opened to the inside of the church, three doors into the same number of galleries along the walls. These ran round the whole clerestory, passing in some places within the thickness of the walls, and in other places opening by arcades into the interior of the church.

All of the Cathedral that remains is the east gable, with two turrets, part of the west front, surmounted by a single turret, the wall on the south side of the nave, and that of the west side of the south transept. The south wall contains ten windows; the six to the west having pointed arches with single mullions, and the remaining four semicircular arches.* This transition of style is said to have taken place in the thirteenth century, when the church was about one-half completed. The east gable contains three oblong and evidently very ancient windows, with semicircular

* These are now built up with coarse rubble work.

arches, and a large window above them. The west front is provided with a pointed arched gateway, highly decorated, above which had been four windows, only one of which is entire. The remaining turret of the west front is of very superior and elegant workmanship. The bases of a few of the pillars, sixteen in number on each side, which supported the galleries, are still visible. The stones of which the structure is composed are of a soft and inferior quality, and have yielded much to the influence of the weather. The Exchequer, in 1626, removed the rubbish, which was scattered in large quantities among the ruins. In the course of operations, the workmen discovered the beautiful brick floor, which is again covered with grass; a well, fifty feet in depth, situated a little to the west of the transept, which is now secured by means of a large flat stone placed over it; and three stone coffins projecting from under the foot of the high altar, which are supposed to be those of Archbishops Shevez, James Stewart, and James Beaton. Near the coffins was found a skeleton, with a deep cut in the skull, as if caused by the heavy blow of a broadsword, supposed to be that of young Archbishop A. Stewart, who was slain at Flodden. The skull is preserved in the Museum of the Antiquarian Society. On the floor of the south transept there are several tombstones, of which three have legible inscriptions. The oldest of the three reads thus:—"Hic jacet sepultus dompnus Robertus Cathnic canonicus istius loci qui obiit anno dom. M.CCC.LXXX.;" another has—"Hic jacet Jacobus Elioly canonicus metropolitane ecclesie Sancti Andree qui obiit XVIII. die Novemb. ann. dom. M.D.XIII." At each of the four corners of this stone is a small compartment, containing these words—"Fratres—obsecro—orate—pro me." The third stone has—"Hic ja—Ro—Graie quond-m vitriarius ac plumbarius hu—almi templi qui obiit I m n anno dni I.V——." At the four corners of this stone are four shields—the first containing I.H.S.; the second, a lion rampant within an engrailed border, being the family arms of the Grays, which shows that the glazier and plumber of the Cathedral was a man of rank; the third and fourth shields each contain two arrows lying crossways.

The roof of the Cathedral was covered with copper, which, when struck by the beams of the sun, was observed at a great distance on the German Sea, and had a very brilliant aspect. Martine states, that the turrets were provided with "many fair, great, and excellent bells, which, at the razing of the church, were taken down and put aboard of a ship, to be transported and sold." He adds, however, that the ship, with its cargo, was sunk in the bay.

THE CASTLE.

"Behold yon ruin'd pile, which rears its head
Like some grim spectre of the mighty dead."

THE Castle was founded by Bishop Roger in 1200, as the Episcopal Palace of the diocese, and was constructed to withstand the assaults of a siege. The historical events connected with it are numerous and interesting. In July, 1298, after the battle of Falkirk, Edward I., by a powerful assault, took it and placed it under a garrison. He continued master of it until the year 1305, when it was retaken by the Scotch. It was again, however, compelled to receive his victorious banner on its summit, till the decisive victory of the Scotch at Bannockburn gave them once more ascendancy in the kingdom.

The structure, which had suffered severely during the repeated assaults of the Scotch and English, was repaired and ornamented, after the battle of Bannockburn, by Bishop Lamberton. It was destined, however, soon after, again to become the scene of conflict. Edward Baliol, with the assistance of Edward III. of England, about 1332, captured it, and placed in it a garrison to keep the surrounding country obedient to his control. After three years, it was triumphantly recovered by the regent, Sir Andrew Murray of Bothwell, but not having a sufficient force to establish a garrison, he demolished it, that it might not again become a stronghold to the English. It lay in this ruinous condition till about the end of the fourteenth century, when it was again wholly rebuilt by Bishop Trail, who died in it in 1401.

James I. received the rudiments of his education by Bishop Wardlaw in the Castle, and afterwards made it partly his residence; James III., from a notice in the *Golden Charter*, is conjectured to have been born in it; James VI., in 1583, took refuge in it from a number of his nobles, who were oppressing him with too rigid guardianship—and in 1617, held in its chapel a conference with the Scottish bishops and clergy on the subject of the Articles of Perth, and had, at same time, that controversial discussion with Calderwood, which terminated in the imprisonment and ultimate banishment of that famous Presbyterian historian.

The Castle is also remarkable as being the prison of various distinguished personages. In 1401, the unfortunate Duke of Rothesay was confined in its dungeon by his cruel and ambitious uncle, the Duke of Albany, before his removal to the Castle of Falkland; in 1514–15, the celebrated Gawin Douglas was confined within the walls for twelve months, by command of the regent, Duke of Albany; in 1539, the distinguished Buchanan, who had been for a short time imprisoned in it, escaped from it to England; in 1543, Cardinal Beaton underwent nominal imprisonment in it by the authority of the Governor Arran; in 1545, John Roger, a black friar, accused of preaching the Reformed doctrines, was for a few days confined in the dungeon, till he was taken out and thrown into the bay; the famous Wishart, and the other martyrs connected with the city, were confined in the dungeon previous to their executions; and in 1646, Sir Robert Spotswood and others, taken prisoners at the battle of Philiphaugh, were imprisoned in the building before being led forth to the scaffold.

The martyrdom of George Wishart, and the assassination of Cardinal Beaton, events intimately associated with the history of the Castle, have already been described. Pursuant to an act of council, the year after the cardinal's death, the Castle was completely demolished; but it was soon after rebuilt by Archbishop Hamilton, whose arms may still be traced on the front wall.

In 1587, the Castle became the property of the Crown, and in

1606 was presented by James VI. to the Earl of Dunbar, who retained it till 1612, when the grant was recalled, and the Castle again conferred on the archbishoprick. After this period it was permitted to fall into decay, the archbishops not residing in it, but in the Novum Hospitium of the Priory. In 1654, the Town Council ordered "the sleatts, timmer, redd and lumps" of the Castle to be sold, to procure money for the reparation of the pier; and in Slezer's *Theatrum Scotiae*, in 1697, the building is represented as a ruin.

The Castle is bounded on the north and east sides by the sea.*



CASTLE OF ST ANDREWS

The building has been nearly of the same extent as it now appears for a considerable period, the front or south wall being the chief part remaining. It is of very neat architecture, but many of the

* Martine, who wrote in 1683, states, that in his time, there lived people in the city who remembered to have seen men play at the bowls on the east and north sides of the Castle. And he adds, that he has heard it reported, that of old, the heritors of Kinkell claimed the privilege of watering their bestial in the Swilcan Burn, and that they drove them round on the north side of the Castle. Severe as the encroachments of the sea have been, from many circumstances we must regard these statements as apocryphal.

ornamental parts have been removed or defaced by the weather. The square area, on each side of which the structure was reared, is entered by an elegant arched gateway. The keep or dungeon is at the north-west corner of the quadrangle, and is approached by two very narrow entries. The apartment is thirteen feet in diameter, and is surmounted by an arched dome, while there descends from the centre, cut out of solid rock, a dark and dismal chasm, to the depth of twenty-seven feet ; seven feet in diameter at top, and gradually expanding to the diameter of seventeen feet at bottom. Guided by the feeble light of a flickering taper, let down into it by the keeper of the Castle, the visiter may have his hallowed sympathies awakened, by beholding this gloomy scene of the captive's groan and martyr's prayer.

In 1803, the late Principal Playfair, of the United College, obtained a grant of £21 for the repair of the structure, which was laid out under his direction ; and it has since been surrounded with a wall, and placed under the charge of a keeper, who receives the salary of three pounds a-year from the Exchequer.

BLACK AND GREYFRIARS' MONASTERIES.

THE ruin of the Monastery of the Dominican or Blackfriars, is situated in front of the Madras College. The building was erected by Bishop Wishart in 1274, forty-four years after the Dominican order of friars came into Scotland. The Franciscan or Greyfriars' Monastery, the foundations of which were cleared out some years since, to make room for North Bell Street, which passes over its site, was founded by Bishop Kennedy ; and finished by his successor, Archbishop Graham, in 1478. Both Black and Grayfriars' Monasteries fell victims to the zeal of the Reformers, on the same day that the Cathedral was dilapidated ; and the property connected with them was granted by Queen Mary to the Town Council. The ground connected with Blackfriars' Monastery, some time after became the property of Lord Seaton ; and after repeatedly changing owners, in modern times, came into the possession of Dr. Young, Dean

of Winchester, who made a grant of it to the town for the site of a grammar school. It was afterwards purchased by Dr. Bell, and now forms the site of the Madras College and play-ground for the children. In removing the foundation of Greyfriars, the workmen came on a well, which, on being cleared out, was found to be fifty feet in depth, and to contain excellent water. A few carved stones were found among the rubbish contained in it, having some Latin inscriptions taken from the New Testament. The well not being required, was carefully covered over on the top. A number of skulls were also discovered in the immediate vicinity, which would indicate, that a cemetery had been adjoining the Monastery.

The ruin of Blackfriars was recently repaired and pointed, while the strictest care was taken to preserve its venerable aspect. It serves as an antique decoration to the west part of South Street, and forms a curious contrast* with the elegant new fabric of the Madras College, situated about sixty yards behind it.

The Abbey Wall.—This magnificent wall, which surrounded the Cathedral and adjacent ecclesiastical edifices, was built by Prior John Hepburn, and was begun about 1516. It takes its commencement at the north-east buttress of the east gable of the Cathedral, and proceeds round by the harbour to the foot of Abbey Street, where it changes its course, and joins the walls of St. Leonard's College on the south-west. The remainder of the wall is now destroyed; but it proceeded originally from the College of St. Leonard, directly towards the west part of the Cathedral. The wall is nearly a mile in length, is about twenty feet in height, and about four in breadth. It is decorated, at irregular distances, with thirteen round and square turrets, each of which have one or two richly canopied niches, intended as the receptacles of images. That part, from its commencement to the shore, appears to have been originally fitted up for walking upon—some of the parapets on the top still remaining. On the south-east corner is a large round building, which had been used as the pigeon house of the Cathedral.

* See plate of Madras College.

The wall has three gates; the first, or principal of which, now receives the name of *The Pends*.



THE PENDS

It is much dilapidated, but when entire, must have been a magnificent piece of architecture. It is seventy-seven feet long and sixteen broad, and consists of two very beautiful pointed arches, one at each end; and there are distinct marks of three intermediate groined arches, which supported apartments above, in which the janitor of the priory probably resided. The second gate in the wall is round arched, and is situated on the east side leading to the shore. The third is pointed arched, and is situated in the south side. It was used for admitting provisions from the country to the inmates of the Monastery. With very bad taste, it was built up in modern times with coarse mason work. It was, however, in the course of the recent improvements, reopened; but being found unnecessary for any practical use, was shut in by an iron railing, through which a very favourable view of many of the ruins connected with the Cathedral may be obtained.

Each of the turrets is provided with a staircase; and from the top, which is uniformly provided with parapets, a com-

manding view may be had of the surrounding country. On one of the turrets, near the harbour, at the height of about twenty-two feet from the ground, and nearly parallel with the top of the wall, is a Latin inscription, which seems to run somewhat thus : — “PRECESSORIS OP. POR.” (OPUS PORRECTUM) “HIC PATET HEPBURN EXCOLUIT EGREGIUS ORBE SALUT — :” and may be rendered — “*The famous Hepburn*” (Patrick, the successor and nephew of John) “*hath adorned the work constructed by his predecessor, in the year —.*” On various parts of the wall appear the arms of prior John Hepburn — two lions, pulling at a rose upon a chevron, the head of a crosier for a crest, the initials J. H. or P. J. H., and the motto *Ad vitam*. One of these has the date 1520.

The ground within the walls may be in extent about twenty acres, a great part of which is now laid out in gardens and pasturage. Ten years ago, the Commissioners of Woods and Forests, on the part of the Crown, announced their intention of disposing of the wall and enclosed grounds by public auction. This called forth much agitation in the city, and public meetings were held, composed of citizens of all shades of religious and political opinions, which unanimously agreed to petition against the sale. The Commissioners made answer, that as they considered the property an unprofitable possession to the Crown, they had resolved to proceed with the sale, but the purchaser should be expressly prohibited from injuring or dilapidating the wall. The sale took place in the Town Hall, and the Abbey Wall became the property of the United College, at the upset price of £2600.

The Prior's House. — This building, which received the designation of *Hospitium Vetus*, or the *Old Inn*, stood south-east of the Cathedral. It was the residence of the prior, and anciently of the bishops. All that now remains of it are a few vaults, which were lately used for stabling.

The Cloister. — This was situated west of the prior's house. Here was held the great *Senzie Fair*, which began the second week of Easter, and continued fifteen days. The Cloister is now converted into the priory garden.

*The Senzie House.**—This was the house of the sub-prior. Martine describes it as being in excellent condition in his time; and in the recollection of a number of the citizens it was used as an inn. It is now entirely removed, and an elegant house, designated the Priory, built on its site, which is at present the property of John Small, Esq. of Foodie.

The Dortour.—This was the dormitory of the Monastery. It stood east of the Cloister, and south of the south end of the transept of the Cathedral, between the prior's house and the Cloister. It has long since disappeared.

The Refectory.—This was the dining-room of the clergy connected with the Cathedral. It was situated on the south side of the Cloister, and consisted of a hall one hundred and eight feet long and twenty-eight broad. The whole structure has entirely disappeared, and its site is converted into a garden.

The Guest Hall.—This was allotted for the entertainment of pilgrims and strangers, who had come to visit the relics of the apostle. The rule of hospitality was, that all were entertained for the period of fourteen days, ere any questions were asked regarding the purpose of their visit. The Guest Hall stood within the precincts of St. Leonard's College, on the south-west side of the road leading from the *Pends* to the shore.

The New Inn.—This was erected for the accommodation of the Princess Magdalene, the delicate queen of James V., who was recommended by her physicians to reside during part of the year at St. Andrews, where it was expected the salubrity of the air might contribute to the restoration of her health. After this building had with astonishing alacrity been made ready for her reception, she died suddenly at Holyrood House; and the New Inn, a century after, became the residence of the archbishop. The eastern gable is still entire, and may be seen on the right, through the gateway, a neat semicircular arch, in proceeding from the *Pends* to the shore.

* The word *Senzie* is said to signify consistory or assize; and probably this ecclesiastical court may have assembled in the sub-prior's house. The *Senzie* Fair was evidently so called, from being held in the vicinity of this building.

The Teind Barn, Abbey Mill, and Granary, are all pointed out, but are unworthy of any particular description.

Kirkheugh or St. Mary's Church.—The site of this ancient edifice, erected by the Culdees long prior to the existence of the Cathedral, is supposed to have been on the eminence near the harbour, which is at present surmounted by a flag staff for the direction of vessels at sea. It was a collegiate church, and had attached to it a provost and ten prebendaries. No part of the building remains. In 1837, on digging round this eminence, a number of bones were discovered, which would imply, that it had at one period been used as a burial place.

MODERN PLACES OF PUBLIC WORSHIP.

WITH respect to accommodation for public worship, the citizens are at present amply provided, there being eight churches in the city, which contain altogether about six thousand sittings. Three churches belong to the Establishment, one to the Free Church, one to the United Presbyterian body, one to the Independent body, one to the Baptist Church, and one to the Episcopal communion. One of those, connected with the Establishment, is the parish church of St. Leonard's, which will be described elsewhere.

The principal place of worship in connection with the Establishment is TOWN or TRINITY CHURCH, which is situated about the centre of the city, on the north side of South Street, about half way between the West Port and Pends. It was originally erected in 1112, by Bishop Turgot, with the consent of Alexander I., and was afterwards dedicated to the Holy Trinity by Bishop Bernham. Like the other churches of the period, it was endowed with the great tithes of the parish; but these, by a subsequent bishop, were conferred on the priory. Subsequently, it was provided with thirty altarages, the priests of which were paid by the citizens, to celebrate obits for their dead, a practice which continued till the Reformation. It was here Knox preached the discourse which was attended with such disastrous consequences towards the Romish faith, by the destruction of the Cathedral and other

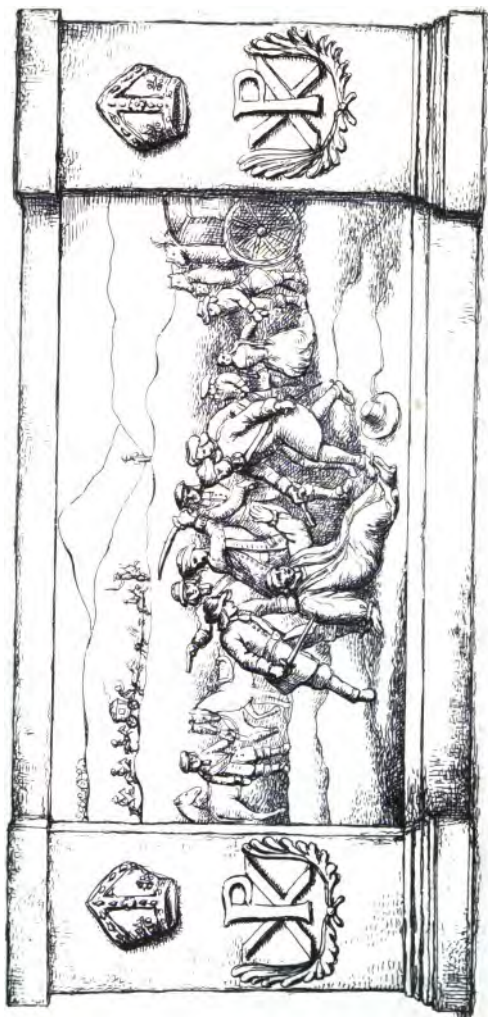
monastic buildings in the city. The history of this church, otherwise, till a comparatively recent period, is unknown.

In 1797, the whole structure being in a state of complete disrepair, application was made by the citizens to the heritors and Town Council for a new church. To this requisition the former body agreed; but the latter contended, that they were not entitled to rebuild the fabric, but only to keep it in repair. By a decision of the Court of Session, the plea was found valid; but the church being ruinous and insufficient, had to be taken down and repaired from the foundation. The present church, then, with the exception of a few pillars which were found stable, and some architectural decorations which were removed, is a new edition of the original edifice. The church consists of three aisles, the south or principal aisle running at right angles from the two others. The length of the building is a hundred and sixty-two feet, and the breadth sixty-three feet. The galleries proceed round the whole church, and pews are fitted up in the building to accommodate two thousand five hundred persons.* The steeple, which is at the west end, is ascended by a remarkably narrow staircase; but the interesting view from the top is an ample recompence for the disagreeable nature of the ascent. It is provided with three good bells,† and an excellent clock. The clock, which was

* As an evidence of the unpopularity of seat rents, Town Church, which in 1840 yielded to the burgh corporation £148 on this score, in 1847 only produced £37. The attendance during the intervening period had not proportionally fallen off. The average number of communicants in Town Church in 1842 was 1370, and in 1847, 1185.

† It may be mentioned as a curious fact, that in 1807, the Town Council having been led to believe, from the report of their architect, that one of the bells of Town Church was rent and useless, resolved to dispense with it, and purchase a new one, of which the peals might be more harmonious. Accordingly, they made application to Messrs. Mairs and Co., bell-makers in London, to furnish a new bell at one shilling and eightpence per lb., one shilling and twopence per lb. being allowed by the Messrs. Mairs for the old one. The new bell was provided, but from not being properly hung, or from some other cause, remained silent for nearly forty years, till it was put to rights, and rung, to the astonishment of the citizens, on the first day of January, 1846, at eight o'clock in the morning. The old bell, which bore the inscription, that it was cast by order of David Learmonth, provost of the city, in honour of the holy Trinity, about the period of the erection of the Church, was taken to London, and suspended in St. Paul's Cathedral, where it still hangs, much admired for its fine intonation.





MURDER OF ARCHBISHOP SHARPE AT MAGUS MUID.

constructed under the skilful superintendence of Mr. William Anderson, clockmaker in the city, was erected in 1829, at the cost of £108, which was defrayed by the joint subscriptions of the heritors, corporation, and citizens.

Until recently, Town Church was a dingy and uncomfortable place of worship, but very thorough and complete repairs on it have just been completed. The walls in the interior have been lathed and neatly replastered; the windows have been altered, so as to admit a free circulation of wholesome air; new windows have been struck out, and a tasteful cupola formed in the roof, immediately above the pulpit. Besides, the pulpit, which was in a fragile condition, has been considerably renovated; all the windows and many of the pews have been neatly painted, and an elevated pew has been constructed in front of the pulpit, for the accommodation of a choir of singers. The galleries, which were found to be in a precarious state, from the beams beneath them being insufficiently fixed in the walls, have also been properly supported. Three years ago, a new and elegant railing was placed round the front of the building, including a piece of ground, tastefully planted with shrubs and evergreens, and decorated with the most choice flowers. The vestry was fitted up about two years since, at very considerable cost, for the accommodation of the Presbytery of the bounds, the convenience of the kirk-session, and also for the use of the public weekly prayer meeting.

On the east wall of the great aisle, near the entrance, stands the splendid monument of Archbishop Sharpe. It is composed of white and black marble, surrounded with a massy iron railing; was executed in Holland, and erected by the archbishop's son, Sir William Sharpe of Scotsraig and Strathtyrum. On the upper part is an emblematical representation of the archbishop supporting the Church; next below are two angels with wings extended, supporting the shield, mitre, and crosiers; in the centre the archbishop is kneeling, while an angel places the crown of martyrdom upon his head; beneath is an urn, containing the inscription, under which is a bas-relief representation of the murder. In the background the assassins are in pursuit of the

carriage; in the front view they are putting the primate to death, Guilan holding the horses, Haxton lingering aside on horse-back, and the others in the act of the murder. The daughter of the archbishop is detained by two of the conspirators, while in an imploring attitude she begs her father's life. The following is the inscription on the urn:—

D. O. M.

Sacratissimi antistitis, prudentissimi senatoris, sanctissimi
martyris,

cineres pretiosissimos,

Sublime hoc tegit mausoleum

Hic namque jacet,

Quod sub sole reliquum est reverendissimi in Christo patris,

D. D. Jacobi Sharp, Sti Andreae archiepiscopi, totius

Scotiae primatis, &c.;

QUEM

Philosophiae et theologiae professorem, academia;

Presbyterum, doctorem, praesulem, ecclesia;

Tum ecclesiastici, tum civilis status ministrum primum,

Scotia;

Serenissimi Caroli Secundi monarchicique imperii

restitutionis suasorem,

Britannia;

Episcopalis ordinis in Scotia instauratorem, Christianus

orbis;

Pietatis exemplum; pacis angelum; sapientiae oraculum;

gravitatis imaginem; boni et fideles subditi;

Impietatis, perduellionis, et schismatis hostem acerrimum,

Dei, regis, et gregis inimici viderunt, agnoverunt,

admirabantur.

QUEMQ.

Talis et tantus cum esset, novem conjurati parricidae, fanatico,

furore perciti in metropolitanae suae civitatis vicinio, lucente

meridiano sole, charissima filia primogenita et

domesticis famulis vulneratis, lachrymantibus,

reclamantibus, in genua, ut pro ipsis etiam

oraret, prolapsam, quam plurimis

vulneribus confossum sclopetis

gladiis, pugionibus, horrendum

in modum cruci-

darunt, 3 die Maii

1679, aetatis

suae 61.

TRANSLATION.

To God, the greatest and the best,
 This lofty mausoleum covers the most precious remains of
 a most holy prelate, most prudent senator,
 and most holy martyr;
 For here lies all that is left under the sun of the most
 reverend father in Christ,
 JAMES SHARP, D.D., Archbishop of St. Andrews, Primate
 of all Scotland, &c.;

WHOM

the University, as a professor of philosophy and theology; the
 Church as an elder, a teacher, and a ruler;
 Scotland, as a prime minister, both in her civil and eccle-
 siastical affairs;

Britain,

as the adviser of the restoration of King Charles II.

and of monarchy;

the Christian world, as the restorer of the Episcopal religion
 and good order in Scotland —
 saw, acknowledged, and admired.

WHOM

all good and faithful subjects perceived to be a pattern of
 piety, an angel of peace, an oracle of wisdom,
 an example of dignity;

And all the enemies of God, of the King, and of the Church,
 found the implacable foe of impiety, of treason, and of
 schism.

AND WHOM,

Notwithstanding he was endowed with such great and excellent
 qualities, a band of nine assassins, through the fury of fanaticism,
 in the light of noon-day, and in the close vicinity of his own
 metropolitan city, cruelly put to death, with many wounds from
 pistols, swords, and daggers, after they had wounded his eldest
 daughter and domestics, weeping and imploring mercy, and
 whilst he himself had fallen on his knees to implore mercy for
 them also, on the 3d of May, 1679, in the 61st year of his age.

A general belief was long entertained, founded on tradition,
 that a considerable sum had been presented to the Kirk Session*

* The Kirk Session records begin in 1559, and with the exception of a blank
 from 1600 to 1638, are in a state of excellent preservation. A considerable portion

for the use of the poor, on condition that that body should keep the monument in perpetual repair; but documents on the subject being repeatedly sought for without success, the magnificent tomb was treated with neglect. About six months ago, however, when a search was made for documents of a different description, in a chest of papers belonging to the Kirk Session, the long lost parchments were discovered, and complete light thrown on a subject so long clouded with conjecture. The papers found, adduce the following facts. About a year and a half after the archbishop's murder, Sir William Sharpe having applied to the Kirk Session for permission to erect a monument over his father's grave, in Town Church—the Magistrates and Session, considering “the honour and duty which they owed to the memory of the late Lord Primate,” and that the monument would be an ornament to the church, gave their consent for the erection. In consequence of obtaining this leave, Sir William disposed and made over to the Kirk Session, an heritable bond, which he held over certain lands at Boarhills, to the amount of 2500 merks, or £1666, 13s. 4d. Scots, the annual rent of which was to be drawn by the Session till the principal sum was redeemed, and was to be applied towards keeping the monument in repair, and for behoof of the poor. On the principal sum being realized, about thirty-five years after, the Kirk Session laid it out in purchasing eight acres of land, in that portion of ground called “the Prior's Acres,” and in assisting to pay the price of other six acres, in the vicinity of the town, purchased from Mr. George Hay of Leys. These lands continued to remain in the possession of the Kirk Session till the passing of the recent Scottish Poor Law Act, when they were transferred to the management of the Parochial Board. On the documents being produced to the Board at a recent meeting, they gave immediate instructions for the complete repair and renovation of the tomb; and operations have just been

of the first volume, containing many curious memoranda relating to the history of the Reformation, especially a full account of the absolution of Sir John Borthwick, was recently printed for the Maitland Club.

completed, which have restored it to its original and dignified aspect. Large pieces of marble, which had either fallen out or been wantonly destroyed, have been restored; the inscription, which had become nearly illegible, has been neatly recut; the upper part of the tomb has been carefully painted; and the whole polished over by skilful workmen.

At the commencement of the repairs, it was resolved to open the tomb, in the hope that some of the remains of the primate might be discovered. Accordingly, on the 6th of March 1849, the workmen proceeded, in presence of the Magistrates and Officers of the Parochial Board, to remove the large flat stones in front of the monument; which being done, an entrance was easily effected into the tomb below. A square vault, seven feet long, four feet broad, and three feet and a-half in height, was found to contain, scattered among a quantity of rubbish, eight large coffin handles, and some few remains of a coffin; but every bone and relic of the archbishop had entirely disappeared. The vacuum being cleared out, a bottle, containing several documents, describing the circumstances of the opening and repair, was placed in it, and the entrance again built up. It has been conjectured, that the tomb had been robbed of its contents when the church was rebuilt in the end of last century; but it is more probable, that it had been villainously pillaged in 1725, when the Town Council * offered a reward of ten pounds sterling, for the apprehension of "certain ryotous and disorderlie persons," who had broken into the church during the night, and defaced the monument, carrying away part of the marble. These persons, moved with a desire for plunder, rather than actuated by zeal against Episcopacy, had probably forced their entrance into the tomb, hoping for gain; and disappointed in their expectations, had resolved to wreak their vengeance on the bones of the prelate, by removing them from their resting place.

A few years before his death, Sharpe presented to Town Church a beautiful silver baptismal basin and massive communion cup,

* Town Council Records, September, 1725.

which are still in use. Their united weight amounts to a hundred and two ounces, and each has the following inscription:—"In usum ecclesiae parochialis civitatis Scti. Andreae, donavit Jacobus Archiepiscopus, anno 1675."*

St. Mary's Church.—The other place of worship connected with the Establishment is St. Mary's Church—a neat and commodious structure, situated at the west part of Market Street, and seated for about 630 persons. It was erected in 1839, by the subscriptions of the inhabitants, and some aid from the Assembly's Church Extension Fund. It is provided with sufficient stoves, and is very comfortably heated. Three years since, it underwent some repair, the side walls being provided with buttresses, which add to the strength as well as neatness of the fabric. The original expense of erection was £1250. The two city ministers, the Very Rev. Principal Haldane, and the Rev. Dr. George Buist, preach in Town Church and St. Mary's, forenoon and afternoon alternately.

Martyrs' or Free Church.—The structure of the Free Church is situated in North Street, opposite the College Church, and was erected in 1844. It is a plain building, but is very comfortably fitted up in the interior. It is understood to be the Free Church of a number of the neighbouring parishes, and contains 970 sittings. The cost of erection was £1000, which was defrayed partly by the Public Building Fund of the Church, and partly by the donations of members of the congregation. The present minister is the Rev. John Ainslie.

United Presbyterian Church.—This church is situated in the east end of North Street, and is neatly constructed. It was erected in 1826, at the expense of about £900, and is seated

* There is still exhibited to strangers visiting Town Church, an instrument somewhat in the form of a helmet, composed of iron bars, and having a piece of iron attached for entering the mouth, being intended to be fastened on the head behind the neck, by a strong padlock. This machine is believed to have been constructed by command of Archbishop Sharpe, for the punishment of one Isobel Lindsay, who, in the spirit of furious fanaticism, had repeatedly interrupted him in the midst of his ministrations in the pulpit, in defiance of both the magistrates and presbytery.

for 450 persons. The present minister is the Rev. John Kidd, who was ordained to the charge in 1846.

Independent Church.—The church of the Independent body is situated in Market Street, near the Town House. It was enlarged and thoroughly repaired in 1824, at the expense of £300, and is fitted up for about 340 sittings. The minister, the Rev. William Lothian, was ordained in 1819.

Episcopal Chapel.—The Episcopal Church, which is situated in North Street, is a small elegant structure, built in the form of a cross. It was erected in 1825, principally through the liberality of the late Dr. Bell, and is seated for 216 persons. On the north side is a beautiful altar window, decorated with various devices in stained glass. The Rev. C. J. Lyon is the present minister.

Baptist Church.—This is a small building, situated in South Street, on the west side of the Madras College. It was erected in 1841, and contains about 250 sittings. The present minister is the Rev. Thomas Maclean, who was recently admitted.



CHAPTER VIII.

LITERARY AND EDUCATIONAL INSTITUTIONS.

THE UNIVERSITY—EARLY HISTORY.

AFTER the lengthened period of ignorance which existed during the middle or dark ages, an ardent desire for the encouragement of letters began to obtain among churchmen towards the commencement of the twelfth century. Societies were formed for the superintendence of juvenile education, which were at first designated *Studia Generalia*, or General Studies; but afterwards, either from their imparting instruction in all the departments of knowledge, or receiving youth of every nation, were denominated Universities. The power of the clergy procured towards these useful bodies large legacies and donations, by which they were enabled to erect structures and establish suitable endowments. In general, the members of Universities were dignitaries in the Church, but well qualified laymen were also employed; and all these, that they might be distinguished from the lower order of teachers, which every monastery had long possessed for the instruction of the monks in doggerel Latin and music, received the name of Professors. The Universities of Oxford and Paris were among the earliest which were founded in Europe; and to the latter, the Scottish youth of rank were in the habit of resorting ere they possessed the advantage of a University at home.

The first approach to a University in Scotland took its origin in St. Andrews in 1410, when a number of learned men formed themselves into a society for the promotion of letters, and undertook to instruct, gratuitously, all the youth who were intrusted

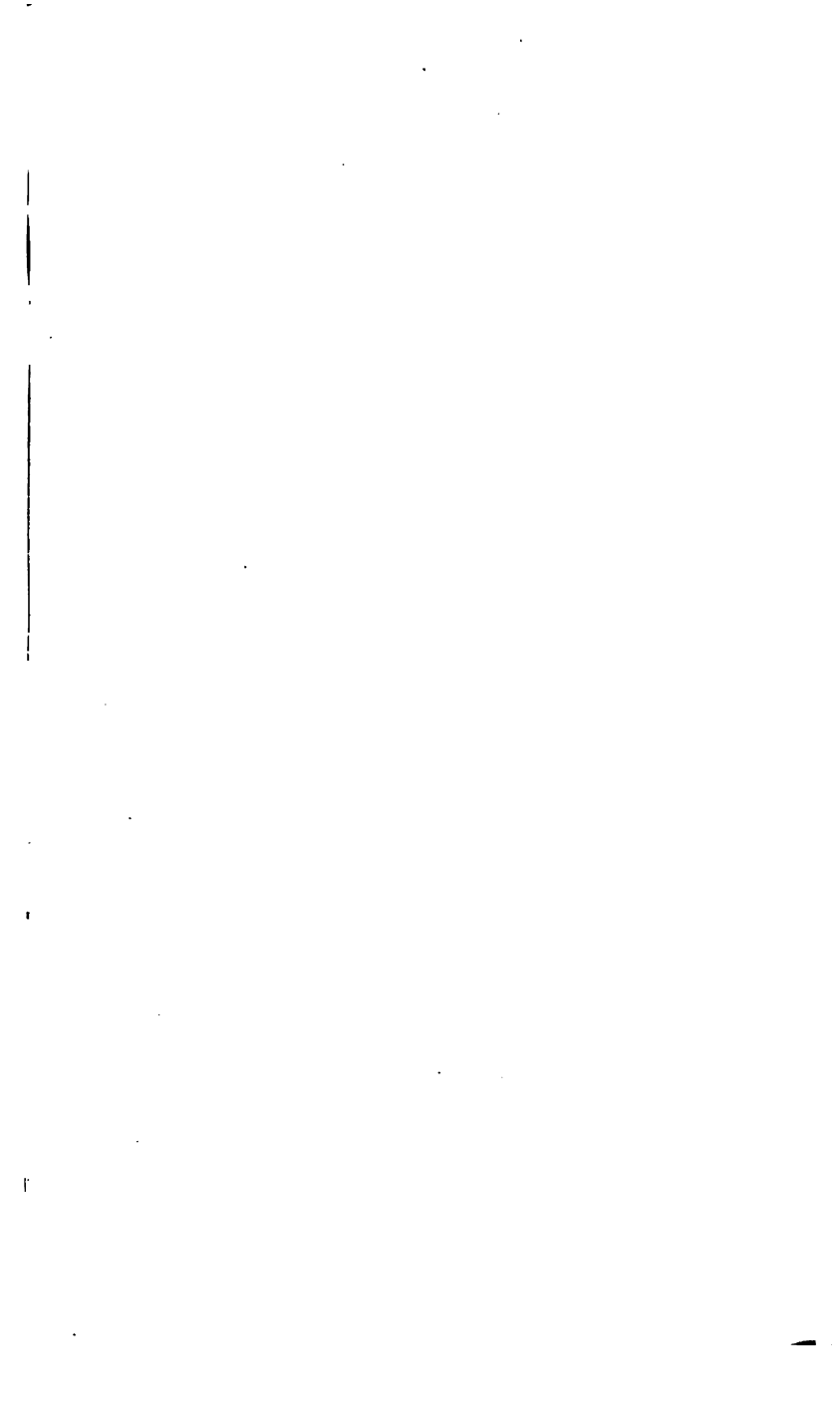
to their care. The names of the greater number of these early promoters of literature in Scotland are preserved. They were Lawrence of Lindores, abbot of Scone, and professor of laws; Richard Cornwall, doctor of decrees, and archdeacon of Lothian; William Stephen, afterwards bishop of Dumblane; John Litster, canon, John Shevez, official, and John Shevez, archdeacon of the monastery of St. Andrews; Dr. Richard Camel; John Gyll; William Fowlis; and William Crosier. These gave daily instruction in divinity, philosophy, and laws; and their remarkable success attracting the notice of Bishop Wardlaw, he, in the following year, granted a charter, confirming the establishment of the University which they had commenced, and taking it under his special superintendence. But it was not till 1413 that the University obtained full and legal constitution. Application was made to Benedict XIII., one of the three contending Popes, by James I., the bishop, the prior, the archdeacon, and chapter, for a bull in confirmation of the bishop's charter; which was readily granted by the pontiff, along with another bull, conferring additional privileges on the new University. "On the 3d February, 1413," says Tytler, "Henry Ogilvie, master of arts, made his entry into the city, bearing the papal bulls which endowed the infant seminary with the high and important privileges of a University; and his arrival was welcomed by the ringing of bells from the steeples, and the tumultuous joy of all classes of the inhabitants. On the following day, being Sunday, a solemn convocation of the clergy was held in the refectory; and the papal bulls having been read in the presence of the bishop, the chancellor of the University, they proceeded in procession to the high altar, where *Te Deum* was sung by the whole assembly; the bishops, priors, and other dignitaries, being arrayed in their richest canonicals, whilst four hundred clerks, besides novices and lay brothers, and an immense number of spectators, bent down before the high altar in gratitude and adoration. High mass was then celebrated; and when the service was concluded, the remainder of the day was devoted to mirth and festivity. In the evening, bonfires in the streets,

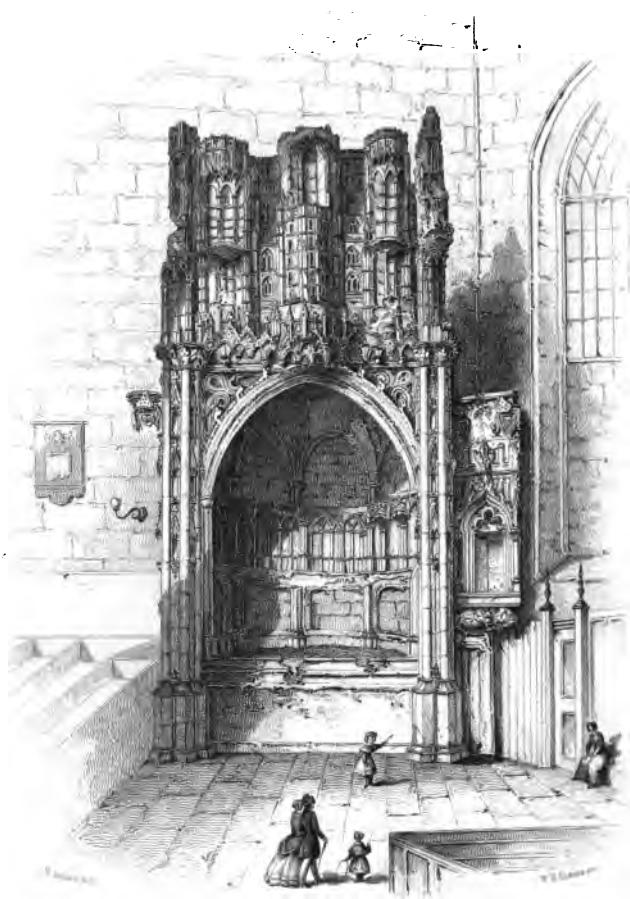
peals of bells and musical instruments, processions of the clergy, and joyful assemblies of the people, indulging in the song, the dance, and the wine-cup, succeeded to the graver ceremonies of the morning; and the event was welcomed by a boisterous enthusiasm, more befitting the brilliant triumphs of war than the quiet and noiseless conquests of science and philosophy."

At first the University had no distinct building, and public classes were taught in connection with it in different parts of the town, wherever accommodation could be most conveniently procured; but in 1430, Wardlaw generously presented for its use a large building, situated on the south side of South Street, which had formerly received the designation of the Pedagogium or Pedagogy. The University soon rose in importance and dignity. On his release from captivity in England in 1424, James I. made it one of his first objects to superintend and promote it. Naturally devoted to literature, and having received a polished education in the sister kingdom during the long period of his detention, he evinced the greatest zeal in promoting the interests of both meritorious preceptors and students. He frequently condescended to honour the public disputations with his royal presence, and invited learned theologians, from continental universities, to assist in maintaining the efficiency of the institution. Under his royal patronage the University continued to flourish; and during his reign, had thirteen doctors in divinity, eight doctors of laws, and several other learned men as its professors, and a great multitude of students.

ST. SALVATOR'S COLLEGE.

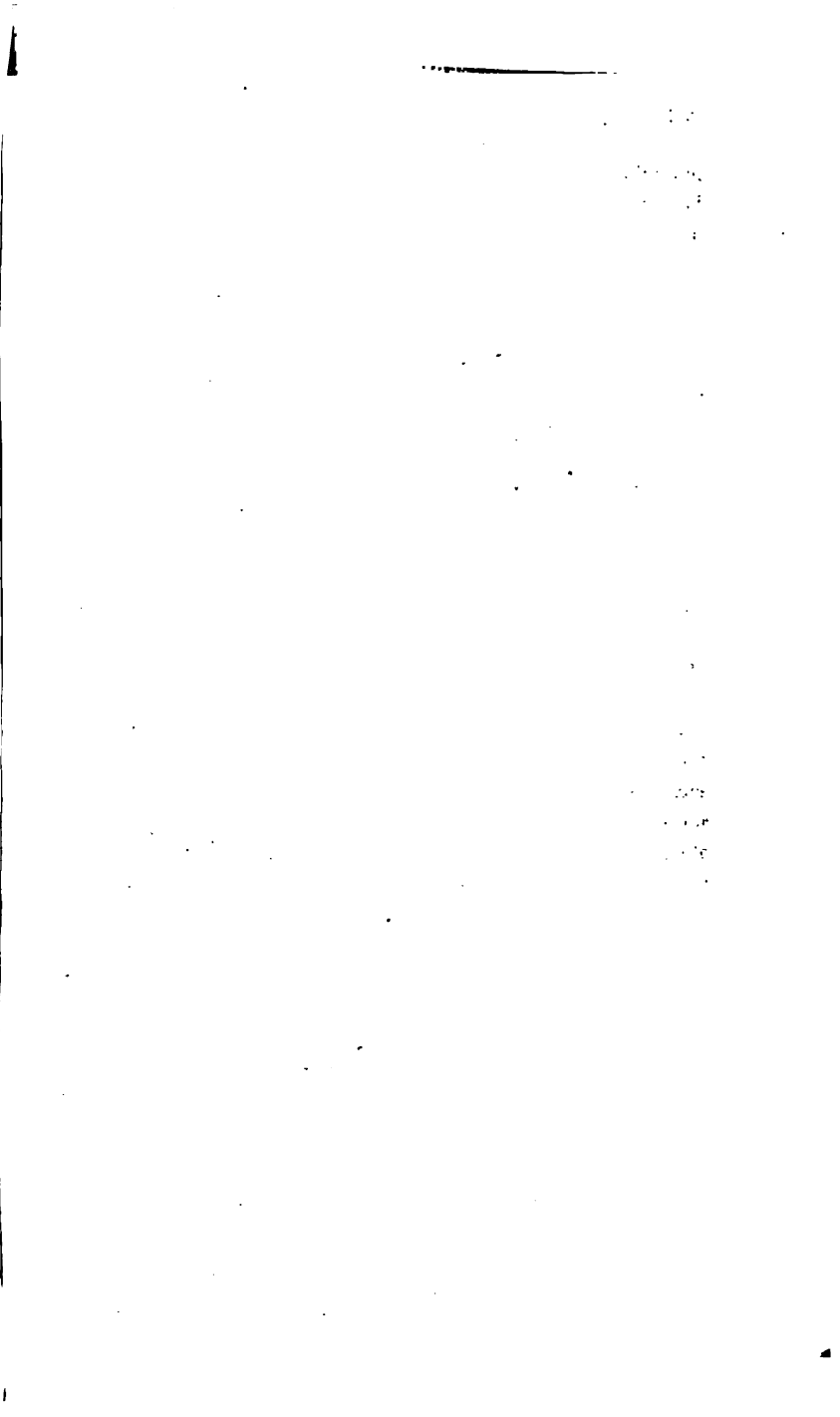
AFTER the University had existed about forty-four years, Bishop Kennedy, in 1455, erected a college on the north side of the city, liberally endowing it from his ecclesiastical revenues. By the first foundation charter, which was confirmed by Pope Nicholas V., the College was dedicated to the honour of God, of the Saviour, and the Virgin Mary, and was designated the College of St. Salvator. It was also set apart for the study of





BISHOP KENNEDY'S TOMB

CHURCH OF THE HOLY TRINITY, NEW YORK





science and theology, and endowed with funds for maintaining a principal, six fellows, and six poor scholars. By the second charter, which is dated at the Castle of St. Andrews, 5th April, 1458, and confirmed by Pope Pius II. in September of the same year, it is provided, that the College should consist of thirteen persons, of whom the first, or provost, should be a master in theology, and have the tithes of the parish of Cultra assigned for his support; the second, a licentiate in theology, who should have the rectorial tithes of Kemback; and the third, a bachelor in theology, who should have the rectorial tithes of Dunino. Besides these, four masters of arts, and six poor scholars, were to have, divided among them, the tithes of the parish of Kilmany as their endowment. Vicars, with competent salaries, were to be appointed to these parishes by the College. By another charter, confirmed by Pope Pius II. in 1568, the College was authorized to confer degrees in theology and the arts, after a strict examination by the provost and others selected by him.

The buildings formed an extensive quadrangle, about 230 feet long, and 180 feet broad; nearly the whole of the south side being occupied by the Chapel, and the other three sides by the common hall, library, class-rooms, and apartments for the students. The entrance to the interior of the quadrangle is by a spacious arched gateway at the south-west corner, and under the magnificent tower. The Chapel contains the splendid tomb of the founder, which, some time before his death, he erected for himself, but no description can convey any accurate conception of its rich and gorgeous architecture. The top had been decorated by a representation of our Saviour surrounded by angels—but this portion of it is now sadly disfigured. Though the whole is much injured, it is still rich in fine clustered columns, beautifully traced canopies, and studded pendants. The crocketed pinnacles which surmounted the canopies have long since been destroyed; and if ever figures were placed in the niches, they are also entirely removed. According to tradition, which seems to be corroborated by some marks on the

stone, the monument had possessed an inscription on brass or silver; but this must have been long since removed. An inscription of two lines, however, still remains; but it is so far effaced as to be nearly illegible. The two recent historians of St. Andrews, Dr. Grierson and Mr. Lyon, give almost entirely different versions; and as we have hopelessly abandoned the task of deciphering it, we shall here adduce both their renderings.

"In tumulto vitam tuemur uti mortem
Tumulo quia funus intulit vitam."—*Grierson.*

"Magister
Hicce finit fanum qui largis intulit ortum;"—*Lyon.*

Bishop Kennedy died in 1466, and after embalmment was buried in the tomb.

In 1683, six highly decorated maces were discovered in the tomb, where they had probably been concealed at the period of the Reformation. Of these one was presented to each of the other three Scottish Universities of Glasgow, Edinburgh, and Aberdeen; while the other three were retained—two being kept by St. Mary's College, and one by the College of St. Salvator. The mace retained by St. Salvator's College is the most splendid, and seems to have been the model from which the rest were formed. It is of solid silver, while the others are merely plated. There are three labels attached to it, on which are the following inscriptions. The first reads thus:—"Jacobus Kennedy, illustris Sancti Andreae Antistes, ac fundator collegii St. Salvatoris, cui me donavit, me fecit fieri *Parisiis*, An. Dom. MIIILXI." The second label bears, that "John Mair, gooldsmythe and verlotte of chamer til the Lord Dauphin, has made this masse in the towne of Paris, in the year of our Lord, 1461." The third runs thus:—"Dr. Alexr. Skene, collegii Sti. Salvatoris nostri præpositus, me temporis injuria laesum et mutilatum, publicis dicti collegii sumptibus reparandum curavit. Ann. 1685." The following is Mr. Lyon's minute and interesting description of this magnificent mace:—"It is of massy

silver, partially gilt, four feet long, and weighs nearly twenty pounds; but like all ecclesiastical remains in Scotland, has suffered from the hands of violence. It consists of four divisions or compartments and a base, each compartment having a triple projection. The various devices upon these have no doubt an emblematical meaning; but I am not sure that I have discovered all of them. The upper extremity of the upper division consists of arches, canopies, and crocketed pinnacles, surmounting the interior of a dome. Beneath this dome is a figure of the Saviour (the Sanctus Salvator to whom the College is dedicated) about three inches long, standing upon a globe, and being adored by three angels—the first angel holding a cross, the second a spear, and the third a reed with a sponge. Behind each angel is a round turret, on the tops of which are symptoms of something having been burnt, probably incense when the mace was carried in procession. Immediately below the globe on which the Saviour stands is a hollow space, perhaps intended for the lower regions, guarded by six lions couchants, two of which, however, have been wrenched off. Between every two of these animals is a hairy savage, or scaly demon, three in all, sitting at the three portcullis entrances to the said hollow space, having coats of arms or shields placed between their legs, and each armed with an uplifted baton and shield. Between these personages, somewhat more elevated, are a bishop with his mitre and crosier, a king with his crown and sceptre, and an abbot in his cloak and cowl. Perhaps the Saviour and the angels may denote the Church triumphant; the king, bishop, and abbot, the Church militant; and the space below, with its demon guardians, hell. The second compartment in the mace has two angels (the corresponding third having disappeared), each with wings extended, in the attitude of preaching from a pulpit. Between these, a little lower down, are three churchmen, each reading a book in a desk. The third compartment contains three turrets, with vacant pulpits placed between them, out of which probably the silver preachers have been extracted. The fourth compartment has three figures in as many pulpits, with

their faces turned inwards in the attitude of prayer, two of which are broken off in the middle. Between these are two churchmen, reading from a scroll, in their desks; the corresponding third one having been carried off. The base was evidently ornamented with four lions couchants, two of which only remain."

The erection of the monument cost a sum equal to £10,000 of modern money; and according to Lindsay of Pitscottie, an equal amount was expended on the building of the College. At the period of the Reformation, and during the subsequent troubles, the tomb suffered much mutilation; but this was comparatively trifling to the severe injury which it received nearly a century ago, when the chapel of St. Salvator underwent repair. A panic had gone abroad, from the peculiar construction of the roof, which was nearly flat, and seemed to possess no adequate support, that it might suddenly fall by its own weight, and measures were accordingly adopted to have it removed, and a new roof substituted in its place. The workmen, however, on proceeding with operations, found that the alarm had been erroneously entertained; for the roof was so strongly supported and fastened together that it was impossible to tear it asunder. It was therefore found necessary to detach it on every side gradually from the walls, and to make it fall *en masse*. The report shook the city, and the roof, in its descent, greatly injured and defaced the monument of the prelate, who had devoted so much attention to its secure and compact construction.

For a number of years a general desire had been expressed to have the interior of the tomb examined. This was at length done in 1842, when workmen easily procured an entrance by the removal of a few stones in the north wall of the chapel. Under the marble slab was found a large irregular space, filled with loose stones and rubbish. Below was an arch, supporting the weight of the monument, under which was a quantity of loose earth. Scattered among the earth was a number of fragments of bones, the leg and arm bones being entire, and also the skull. These were covered with cerecloth in various places, thus

having evident marks of embalmment. Portions of a wooden coffin were also discovered. On the earth being removed from under the arch, it presented a large square cell, eight feet long, three and a half broad, and five feet in height, with a cross neatly cut out on large marble slabs at the east and west ends. Broken fragments of painted tile were likewise found among the earth, which probably had been used in flooring the cell. A stair from the interior of the church, in front of the monument, and leading into the tomb, was also discovered. The bones were collected in a box, and replaced in the tomb. The skull, on being phrenologically examined, indicated firmness, conscientiousness, and veneration, but not the highest intellectual capacity.

On the pavement of the vestibule of the chapel is a monument to Dr. Hugh Spens, Principal of the College from 1505 to 1534. On the flat stone, in bas-relief, is the figure of the Principal, with a representation of his family shield, the whole being surrounded by the following inscription :—*Hic req.....rendus et egregius vir mgr nr [Hug]o Spens theologus eximius in utroque jure.....qui va[riis] ditavit muneribus. Obiit ano dni 1534 et 21 die Julii.* About the time of the Reformation, the monument had been taken up, and broken transversely into two parts near the middle. It had afterwards been replaced to supply the blank in the pavement, but so negligently, that the eastern division was reversed, and the feet of the figure brought into contact with the chest. A few years since, the monument was restored to its proper position, but owing to a part of the middle having been removed at the previous alteration, the figure of the Principal is considerably abbreviated. In the south wall of the vestibule is inserted a marble tablet in memory of Dr. Alexander Pitcairn, Principal of St. Mary's College from 1693 to 1698. Within the church, in the north wall, is placed a tablet in memory of a young gentleman, of the name of Blackader, who died while prosecuting his studies at the University. In the same wall, in the interior of the church, and at the end of the cross passage, there has just been inserted a very handsome stone and marble cenotaph, in memory of Lieutenant W. D. Playfair, eldest

son* of Provost Playfair, who fell at the battle of Soobraon, in India, in 1846. The following is the elegant inscription:—

TO THE MEMORY OF
WILLIAM DALGLEISH PLAYFAIR,
LIEUTENANT IN THE THIRTY-THIRD REGIMENT
BENGAL NATIVE INFANTRY,

WHO,
ON THE 16TH FEBRUARY, 1846,
IN THE MEMORABLE BATTLE OF SOOBRAON,
WHILE GALLANTLY LEADING HIS COMPANY
IN THE ATTACK MADE
BY SIR ROBERT DICK'S DIVISION,
ON THE RIGHT OF THE SIKH INTRENCHMENTS,
FELL, MORTALLY WOUNDED,
IN THE 25TH YEAR OF HIS AGE.

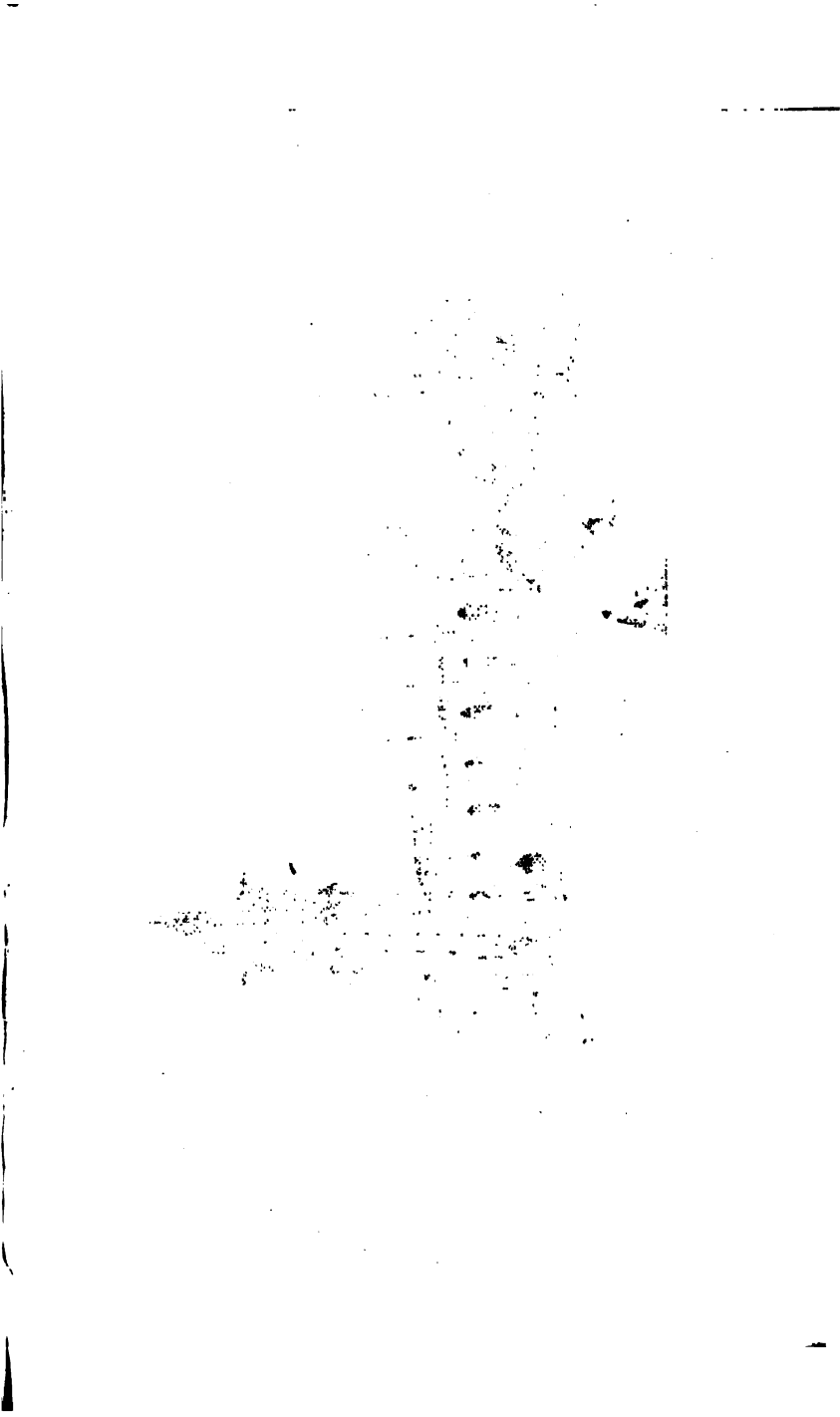
THIS TABLET IS ERECTED
BY HIS BROTHER OFFICERS,
TO WHOM HE WAS ENDEARED
BY HIS AMIABLE DISPOSITION AND STERLING CHARACTER.

HIS MORTAL REMAINS
LIE NEAR THE FIELD OF BATTLE,
IN A SOLDIER'S GRAVE, UNMARKED, AND NOW UNKNOWN.

The Chapel, since 1747, has been used as the parish church of St. Leonard's. Its original length was 107 feet by 29 in breadth within the walls, but it is now reduced to 78 feet in length, to adapt it for public worship. The splendid altar window on the east has been long built up, and all the stone mullions of the other windows are removed,† and substituted by windows of the plainest modern construction. In 1846, at the suggestion and expense of Provost Playfair, the church underwent very extensive repair; the cumbrous shutters on the exterior of the windows were removed—the old pews were entirely taken away, and elegant new ones substituted—a tastefully executed new pulpit was erected—the walls were oil painted and decorated with

* On the 24th February last, the Town Council sent an address to Provost Playfair, deeply sympathizing with him on hearing of the death of his second son, Arthur, who fell at Moultan, in India, on the 31st December, 1848.

† In the accompanying plate, the mullions in the windows, and pinnacles of the buttresses, surmounting the roof, have been restored, as a hope is entertained, that ere long, Provost Playfair, who has been exerting himself in the matter, may have this additional improvement carried into effect.



the first of these, the *Journal of the Proceedings of the Council of the City of London*, is a volume of the *Journal of the Proceedings of the Council of the City of London*, and the second, the *Journal of the Proceedings of the Council of the City of London*, is a volume of the *Journal of the Proceedings of the Council of the City of London*.

The third volume, the *Journal of the Proceedings of the Council of the City of London*, is a volume of the *Journal of the Proceedings of the Council of the City of London*, and the fourth, the *Journal of the Proceedings of the Council of the City of London*, is a volume of the *Journal of the Proceedings of the Council of the City of London*.

The fifth volume, the *Journal of the Proceedings of the Council of the City of London*, is a volume of the *Journal of the Proceedings of the Council of the City of London*, and the sixth, the *Journal of the Proceedings of the Council of the City of London*, is a volume of the *Journal of the Proceedings of the Council of the City of London*.

The seventh volume, the *Journal of the Proceedings of the Council of the City of London*, is a volume of the *Journal of the Proceedings of the Council of the City of London*, and the eighth, the *Journal of the Proceedings of the Council of the City of London*, is a volume of the *Journal of the Proceedings of the Council of the City of London*.

The ninth volume, the *Journal of the Proceedings of the Council of the City of London*, is a volume of the *Journal of the Proceedings of the Council of the City of London*, and the tenth, the *Journal of the Proceedings of the Council of the City of London*, is a volume of the *Journal of the Proceedings of the Council of the City of London*.

The eleventh volume, the *Journal of the Proceedings of the Council of the City of London*, is a volume of the *Journal of the Proceedings of the Council of the City of London*, and the twelfth, the *Journal of the Proceedings of the Council of the City of London*, is a volume of the *Journal of the Proceedings of the Council of the City of London*.

The thirteenth volume, the *Journal of the Proceedings of the Council of the City of London*, is a volume of the *Journal of the Proceedings of the Council of the City of London*, and the fourteenth, the *Journal of the Proceedings of the Council of the City of London*, is a volume of the *Journal of the Proceedings of the Council of the City of London*.

The fifteenth volume, the *Journal of the Proceedings of the Council of the City of London*, is a volume of the *Journal of the Proceedings of the Council of the City of London*.



COLLEGE CHURCH
ST ANDREWS



elegant gas lustres—and the very dismal-looking lobby was converted into a spacious vestry. A neatly enclosed pew, at the side of the pulpit, was fitted up for a choir of singers, to assist in promoting the psalmody of the congregation. The present minister is the Rev. Dr. John Cook.

The rest of the buildings consisted, on the west side, of the common hall, which was used for reading the laws at the commencement of the session, and for assembling the students every Sabbath morning that they might arrange themselves in a procession to church. A large hall above was first fitted up as the library, and was afterwards used as the dining hall, when the students lived in the buildings. A few other apartments of this division were used as class-rooms. On the east side were class-rooms, and an extensive brewery for the manufacture of beer for the use of the students. The original north wing must have been of inferior strength, if indeed it was completed at the date of the first erection, since, about a century ago, the members of the College sold four of their church patronages to the Earl of Kintore, to provide funds to rebuild this division of the quadrangle. In its modern form it was fitted up for class-rooms below while two storeys above contained apartments for the students.

The tower and spire, which remain in their primitive state, are together about a hundred and fifty-six feet in height. The tower, which is very substantially built, is entered by a stair leading from the vestibule of the church, which has been recently repaired; but we regret to add, the timber ladders in the tower are still in the same unsafe state in which they have been for many years, and thus the stranger is deprived of the pleasure of having a view from the top of this commanding edifice. It is provided with a good clock, which was recently repaired, and received the addition of a minute hand, which, in its original construction, it had not been intended to possess. There are also two bells in the steeple, one of which is known by the name of Kate Kennedy.* A small postern opens from the tower to the

* A subscription for the purchase of this excellent bell was raised by the Town Council in 1686.

roof of the Chapel, which, in its original state, being flat, may have been the scene of various amusements.

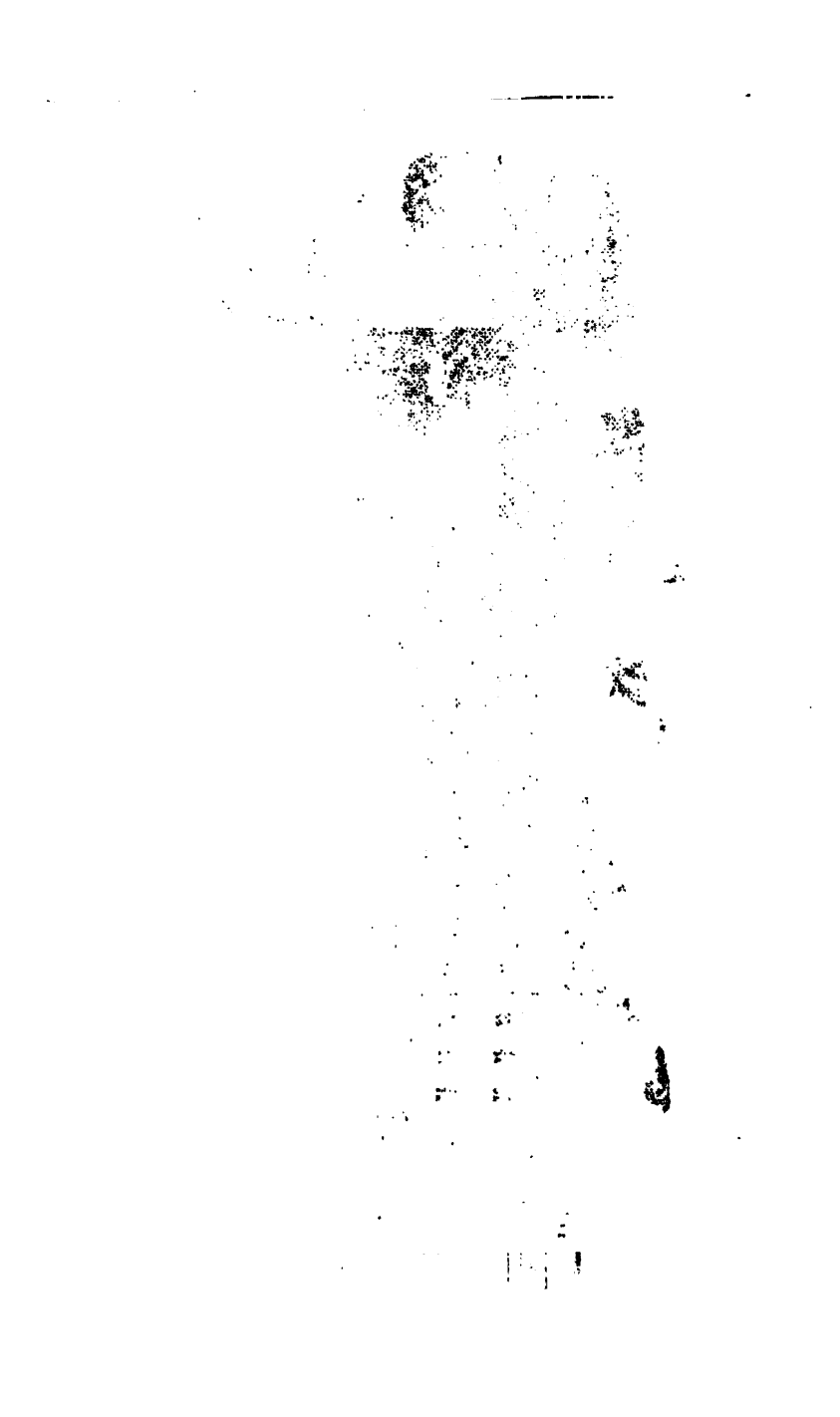
When the Royal Commissioners appointed in 1825 to examine as to the state of the Universities in Scotland, visited the city in 1827, a representation was made to them by the members of the University regarding the dilapidated condition of the building of the College. After hearing evidence, and making a personal inspection, the Commissioners found the fabric unsuitable in every respect for the several purposes required, and in a condition so ruinous as to render it incapable of repair. They accordingly ordered plans for a new structure to be prepared by Mr. Reid, the king's architect for Scotland, which being approved, and a grant of £23,500 obtained from the Lords of the Treasury to defray the estimated expense, the Barons of Exchequer were authorized to proceed to the erection. On the east wing of the new building, however, being completed in 1831, on which the sum of nearly £10,000 was expended, operations were suspended, and the remainder of the grant, with the exception of upwards of £5000, which was at the same time laid out on repairing St. Mary's College and the structure of the University Library, was recalled, and presented as part of a grant for rebuilding the Marischal College, Aberdeen. The members of the University made repeated complaints to the late and present Royal Commissioners, and also to the Lords of the Treasury, in regard to the inconvenience to which they were subjected by the building being unfinished, but without any favourable result; till, mainly through the active intervention of Provost Playfair, in 1844, a new grant of £6000 was agreed to by Government, and sanctioned by Parliament, for its completion. This new grant, carefully and economically expended, under the superintendence of Provost Playfair and the late Mr. William Nixon, the architect of her Majesty's Commissioners of Woods and Forests, was found sufficient to defray the cost of erecting the remaining north wing, nearly in the manner designed in the original plans, and generally in conformity with the character and style of the exterior elevation of the wing formerly erected,





UNION COLLEGE STAIRS

required for carving out the arms, would readily be granted.



while containing much more accommodation in the interior. An additional sum, however, being required for completing other projected improvements in connection with the College, the further grant of £2600, through the continued exertions of Provost Playfair, was obtained from the Treasury in 1847. This last grant was found sufficient to complete the entire renovation of the College.* Operations are now concluded, and the whole fabric of the United College (as is beautifully represented in the accompanying plate, prepared from a plan furnished by Mr. Matheson, the present architect of her Majesty's Commissioners of Woods and Forests) now presents an aspect worthy of the dignity of the ancient institution. The area or court, which has been levelled and properly covered with gravel, is enclosed, and separated from the garden behind the new structure by open screen walls, connecting the several buildings; while the garden ground is neatly laid out in walks, and planted with suitable shrubs. The old building, on the west side of the tower, has been partly rebuilt, and the interior tastefully fitted up for the classes of Logic and Civil History, and as a dwelling for the janitor. A cloister, on the north side of the Chapel has been erected, in a style corresponding with the rest of the College, as a place of shelter and retirement to the students between the classes; and the ancient pinnacles of the buttresses on this side of the Chapel have been restored. The east wing of the new building contains four class-rooms, fitted up for the classes of Humanity, Greek, Natural Philosophy, and Chemistry; and in the northern division, the classes of Moral Philosophy, Mathematics, Anatomy and Medicine, and Philosophy of the Senses, occasionally taught

* In the first plan for the completion of the College, in 1844, it was proposed to erect an observatory at the north-east corner of the structure, and the scheme was only abandoned from want of funds. While we regard the renovation of the College as complete, it may not be improper to mention, that the large sandstone block, inserted in the upper part of the east wing, and designed to contain the College arms, still remains in its unchiselled state, on account of the whole of the last grant being otherwise expended. Were the matter represented to the Lords of the Treasury, we have no doubt the sum of ten pounds, the amount required for carving out the arms, would readily be granted.

by the present Principal, are accommodated. In this division also, is the Great Hall (sixty-five feet by thirty) for general meetings of the students, the Hepdomader's Room, the Charter Room, the Anatomical Museum, and the Museum of the Literary, Scientific, and Antiquarian Society. Private apartments for the professors are attached to the several class-rooms in both divisions of the building. The eastern portion, first erected, cannot be commended for its architectural elegance or internal convenience. Externally it is disfigured by a host of savage and hideous looking visages surrounding the top of the structure, while the class-rooms are either unnecessarily * large, or unsuitably constructed for the branches to be taught in them. The north wing is much more chastely and tastefully reared. In front are two doors, the smaller one being at the east corner, and the other, or main entrance, in the centre. Over the centre of the principal entrance is St. Andrew extended on his cross, surmounted by the arms of the United Kingdom, and on each side is a doric pillar with pedestal, supporting the lion and unicorn. Above the window of the upper storey, west of the doorway, are the arms of Bishop Kennedy, the founder of St. Salvator's, and on the top of the corresponding window, on the east, the arms of Prior Hepburn, the founder of St. Leonard's College. A monogram of the name of the architect, William Nixon, is also inserted in the upper part of the structure, over the main entrance. The expense of renovating the College, including the improvements on the area, and repairing and decorating the remaining portion of the old structure, according to a statement furnished us from the Office of Woods and Forests amounted to the total sum of £18,618, 15s. 6d. Of this amount the sum of £9754, 4s. 8d. was expended on the erection of the eastern wing. In 1829-30, the sum of £5409, 16s. 3d.

* In the course of the recent operations, it was proposed to divide the Humanity and Greek class-rooms to provide for the classes of Logic and Civil History; but as it was found that these might be accommodated by suitably fitting up part of the remaining portion of the old structure, the proposal was abandoned. Should additional class-rooms, at any future period, however, be found requisite, the scheme may yet be resorted to.

was expended on repairing the University Library and St. Mary's College, thus making a total amount of £24,028, 11s. 9d. of public funds laid out on the University of St. Andrews within the last twenty years; but an amount, the expenditure of which cannot be complained of, when it is considered that it includes every sum which has been disbursed by Government for the structure of the University during the long period of four hundred and thirty-seven years.

In the Museum is placed, in a conspicuous position, the ancient oak pulpit, from which, in Town Church, John Knox addressed the multitude, who afterwards proceeded to dilapidate the Cathedral and the other monastic buildings of the city. The two projecting boards, one for the Bible, and the other probably for the Prayer-book of Edward VI., which was used by the Reformers, still remain, and also the twisted iron frames for the baptismal basin and hour-glass. The Museum contains, besides, a beautiful old oak cabinet, a fine collection of * mineralogical specimens, a number of fossil remains, stuffed birds, coins, Indian idols, oriental implements, ancient urns, an Egyptian mummy, and a great variety of other interesting objects and antiquarian remains.

The Museum is connected with the St. Andrew's Literary, Scientific, and Antiquarian Society, which took its origin in 1838. It is principally composed of the professors of the University, and gentlemen resident in the city, who take an interest in the advancement of literature and science, and in the prosecution of antiquarian pursuits. Among its honorary members are enrolled the names of many distinguished votaries of science, and patrons of literature in all parts of Scotland, in the sister kingdom, and on the continent. It has been in a very flourishing condition from its commencement. During the session of the United College, the meetings are held monthly, at each of which, papers of an interesting nature are generally read by some of the members, on important topics of literature, science, or antiquities.

* These have been recently properly arranged, and are well worthy of the examination of the geologist.

These papers are afterwards printed, and embodied in the transactions of the association. A general meeting is held on the first Monday of January, for the annual election of office-bearers. The society has hitherto met in the Humanity class-room. The Museum, every season, presents considerable additions and new attractions; and the public receive ready access, either by application to any of the members, or to the janitor of the College.

Along with the principal mace are exhibited to the stranger, in the College, three silver arrows, which belonged to a society of archers which existed in the city from 1618 to 1751. The arrows were shot for annually at the west end of the Scores, and the winner enjoyed the privilege of attaching a medal to one of them, containing his name, his coat of arms, and the date of his victory. The figure of the winner, arrayed in a peculiar costume, and in the act of shooting, is also engraved on the medal. The medals are all of silver, and some appear to have been gilded. The first arrow has thirty-nine medals attached to it, the united weight of which, including the arrow, is a hundred and sixty-six ounces. The second arrow is much smaller than the others, and only contains three medals. The third has thirty medals attached, and weighs, with its appendages, upwards of fifty-five ounces. The second arrow was only recently exhibited to the public. It had been lost sight of among a mass of papers in the College repositories. It serves partly to supply a blank which occurs on the first arrow, to which no medals had been attached from 1629 to 1674, probably owing to the civil disputes of the period having interfered with the amusements of the society. The first medal, on the second arrow, bears the name and arms of James, Earl of Montrose (afterwards the famous Marquis), with the date 1628; the second, the name of Thomas Gourlay, 1642, on one side, and on the other—Gourlay, dono dedit, 1823; the third bears the initials I. M. L., and date of 1630. The last medal, on the third arrow, bears that it was won by the Earl of Elgin in 1751.

An attempt was made in 1833 to revive the spirit of archery in the city. On the 15th November in that year, upwards of thirty

gentlemen, connected with the town, formed themselves into an archer's club, and chose Major Playfair of St. Leonard's as their captain for the year. In 1834 the club purchased, at the expense of six guineas, from Messrs. Marshall and Sons, Edinburgh, a silver arrow, with gilt feather and barb, to which was attached, in 1837, a handsome medal in memory of Dr. Jackson, a distinguished and active promoter of the society, who died in the winter of that year. Since 1839 the club has fallen into decay, and the silver arrow is preserved among the archives of the Union Club. The charter-press of the College contains several original Papal bulls, relating to the foundation and endowment of the Colleges of St. Salvator and St. Leonard.

ST. LEONARD'S COLLEGE.

THIS College was founded in 1512 by John Hepburn, prior of the monastery, and endowed with the tithes of the parish of that name, and also with the revenues of the hospital which had long been kept for the reception of those pilgrims who had come in former times to worship the relics of St. Andrew. The institution was declared in the charter of foundation to consist of a principal, four chaplains, two of whom were regents, twenty scholars, and ten foundation students. After undergoing many changes as to the course of its instruction and internal management, it was united, in 1747, by Act of Parliament, with the College of St. Salvator. The buildings, with the exception of the Chapel, were then sold, and all the classes of the United College have since been taught at St. Salvator's.

The Chapel is situated at the east part of South Street, a little removed from the street. Though it has long been roofless and in ruins, it is still a fine specimen of gothic architecture. It is, in the interior, seventy-eight feet in length and eighteen wide. Both the wall and pavement contain remains of monuments, some of which are worthy of notice. On the wall is a monument—which had originally been richly decorated, but which, owing to the friable nature of the stone, and the injury of the weather,

possesses no trace of inscription—supposed to be that of the founder. There are two others on the wall, on which the inscriptions are legible. The first is that of Robert Stuart, Earl of March, bishop-elect of Caithness, and after the Reformation commendator of the priory. It is the largest in the Chapel, being about fifteen feet in height, and is of the grecian order of architecture. On the top is a small square tablet, containing the following short inscription:—" R. S. obiit anno. 86, Agu 29, etatis sue 63."—On the architrave are these hexameters:—

" In portu fluctusque omnes classemque relinquo,
Me spectans mundumque omnem fascesque relinque."

The other mural monument is in memory of Robert Wilkie, who was principal of the College from 1579 to 1611, and founded six bursaries in connection with it. The following is the inscription:—

* MEMORIE SACRUM.

" Clariss. viri D Rob. Vilohii academice Rectoris, qui huic gymnasio ann. XXI. summa cum laude prefuit. Aream ab occidente sedibus clausit; ab oriente auxit Testamento 4200 mercaas pauperibus alendis legavit. Ob. ann. etat. 63 ann. dom. 1611, men jun 26— Ditavi, excolui, ornavi, auxique, lyceum, doctrina, fama, sedibus, ac opibus; testis doctrina est, academice Scotianæ stant sedes. Opibus nutrio 6 inopes."

TRANSLATION.

" Sacred to the memory of a very famous man, Robert Wilkie, Principal of the College, who presided over this institution for twenty-one years, with the greatest merit. He enclosed the area on the west side with buildings; on the east side he enlarged the buildings. He left by testament 4200 merks for supporting poor persons. He died in the 63d year of his age, A.D. 1611, on the 26th day of June. I have enriched, I have improved, I have ornamented, I have enlarged this College, by learning, by fame, by buildings, and by wealth. The present state of learning is proof of this; the buildings of this Scottish College are evidence also. With my wealth I support six poor persons."

On the pavement are several monumental stones, but those alone worthy of notice, are one containing a very distinct inscription in memory of James Wilkie, uncle of Robert Wilkie, and

his predecessor in the principalship, which bears that he died in 1590, aged 78; and another in memory of the famous Wynram, sub-prior of St. Andrews, and after the Reformation superintendent of Fife. The inscription on the latter is not entire, but its meaning may be understood. It bears, along with some remarks on the uncertainty of life, that he died in 1582, at the advanced age of ninety years.

Dr. Johnson styles the Chapel "a fabric not inelegant in external structure;" but complains, that he was always hindered by some civil excuse from visiting the interior. Our ancestors, indeed, as the doctor well remarks, were ashamed of the use to which they had appropriated this fine and venerable ruin; and that shame, as he shrewdly augured, has at length produced virtue. In Johnson's time the interior of the Chapel was used as a green-house, afterwards it became the repository of coals for a neighbouring boarding-school, and when that institution was given up, it was allowed to become a wilderness of weeds. In the summer of 1838, every thing unseemly was removed, and it now remains a ruin worthy of the inspection of the visitor.

About forty feet to the south of the Chapel still remains entire and in good condition, the official residence of George Buchanan, the celebrated Principal of the College, and promoter of the Reformation. The house is now occupied by Sir David Brewster, Principal of the United College. The Old Library and Hall are also entire, and are now the property of Provost Playfair.

UNITED COLLEGE.

In our separate account of St. Salvator's College, we have already given a full description of the structure of the United College; and we shall now give a concise view of the constitution and internal regulation of the institution since the union of St. Salvator and St. Leonard in 1747.

Prior to the union, the professors resided within the walls of the Colleges, but soon after the practice was abandoned; and the revenue hitherto appropriated to defray the expense of general

board and maintenance, was equally divided among the members of the College, which, under the name of "diet money," they still continue to receive. The legality of the professors deriving salary from this source being questioned by the late Dr. Chalmers in 1827, when he filled the chair of Moral Philosophy, was brought under the notice of the Royal Commission, and this honourable body approved of the course adopted by the College. The matter was revived a few years ago by Sir David Brewster, and laid before the recent Commissioners, who entirely confirmed the decision of their predecessors.

Till 1820 the bursars, and a great proportion of the students, continued to reside within the buildings, and an account of their lodging and fare may not be unacceptable. In the two storeys set apart for the accommodation of the students, on the north of the quadrangle, each apartment was about ten feet square, and provided with an erection, as a bedstead, a little elevated above the floor. Curtains and carpets were deemed superfluous, and never once decorated the College couches and chambers. Every apartment was noted for the malformation of its vents, the dense masses of smoke which it uniformly contained, and the consequent dingy aspect of its inmates. Breakfast was furnished in the several apartments every morning at nine, and generally consisted of half a bap of oatmeal, similar to those which are at present used in the harvest field, and half a chopin of beer. Dinner was served up in the Old Library Hall of the College, and was commonly composed of broth and such beef as could be most easily procured. A professor, in weekly turn, presided at the board, said grace, tasted the broth, or made a fashion of it, and kept order. The supper, half a twopenny loaf and a chopin of beer, at seven P.M. was taken to the different apartments. Tea and coffee were luxuries unknown within the College walls. Two students uniformly occupied one room; each purchased, cleaned, and kept his own knife and fork, and provided his own kettle, if he wished to indulge in the luxury of pottage or brose. Each student had the use of a silver spoon from the College during his curriculum, but for this privilege he was required to pay, ere he

was admitted within the walls, the sum of sixteen shillings and eightpence sterling to the College factor!

Prior to 1828 the students were divided into three grades, which were peculiarly distinguished. The first grade paid six guineas of fee to each professor, wore a gown of the finest quality, and were designated *Primers*; the second paid a fee of three guineas, wore a gown of inferior quality, but ornamented with trimming, and received the name of *Seconders*; the third paid a fee of three half guineas, used a gown of inferior quality, and without trimming, and received the designation of *Terners*. This invidious mode of distinction is now abandoned—the fees are the uniform rate of three guineas—and every student may wear a gown of whatever quality of excellence may be convenient for himself. About twelve years ago, a new description of gown was introduced, similar to a pulpit costume, and is now very generally used.

The offices connected with the College are a Principalship, eight Professorships, one Lectureship, a Clerkship, a Factorship, and Janitorship. The duties of the principal have never been defined, and the office may be regarded as a sinecure. Until about twenty years ago, when the late Principal Nicoll resigned the church living of St. Leonard's in favour of the late Dr. James Hunter, professor of logic, the office of principal of the United College and the pastorship of St. Leonard's parish, had, from the union of the Colleges, been vested in one individual. Since then, the two offices have been held by different persons. The successors of Principal Nicoll, Dr. Hunter and Dr. Lee, discharged no duty. The present principal, Sir David Brewster, has occasionally delivered lectures in science. The eight professorships are devoted to the inculcating of Latin, Greek, Mathematics, Logic and Rhetoric, Medicine, Moral Philosophy, Natural Philosophy, and Civil History. The class of Civil History is at present not taught, and the professorship may be regarded as a sinecure. The class of Medicine or Descriptive Anatomy is attended by very few, and those only who intend to follow out the study of medicine. The other classes are well

attended. The Lectureship was instituted in 1808, from funds bequeathed by the late Dr. John Gray of London, to provide for the instruction in Chemistry of young men attending the College. The duties of the clerk are to keep the records, and write out the minutes; the factor's business is to collect the rents of the College lands, and pay the professors' salaries; and the employment of the janitor to keep clean the buildings, and to give general attendance on the professors. The following is a list of all the office-bearers at present connected with the College:—

	Appointed.	Patrons.
Principal	Sir D. Brewster, K.H., LL.D. 1838	Crown.
Humanity	W. Pyper, LL.D. 1844	Marquis of Titchfield
Greek	A. Alexander, LL.D. 1820	College.
Mathematics	T. Duncan, A.M. 1820	Crown.
Logic & Rhetoric	William Spalding 1845	College.
Moral Philosophy & Political Economy	James F. Ferrier 1845	College.
Civil History	W. Ferrie, D.D. 1808	Marquis of Ailesa.
Natural Philosophy	W. L. F. Fischer, B.A. 1847	College.
Medicine	John Reid, M.D. 1841	University.
Lectureship of Chemistry	Arthur Connel 1840	Earl of Leven.
<i>Clerk, John Reid, M.D. — Factor, John Bain. — Janitor, Thomas Peattie.</i>		

The principal and professors derive their salaries from a number of farms in the vicinity of the city, from numerous feu-duties and bishop's rents, and likewise from annual grants from the Exchequer. All the professors receive fees, save the professor of Civil History. Taking all emoluments into account, the late Royal Commissioners made the following state as accurately exhibiting the average income of the Principal, and each of the eight Professors, from 1840 to 1844:—

Principal	£388	4	3
Professor of Latin	422	4	11
" Greek	418	3	4
" Mathematics	386	15	1
" Logic and Rhetoric	388	12	3
" Moral Philosophy	322	15	6
" Natural Philosophy	313	14	1
" Medicine	316	5	2
" Civil History	280	4	6

Connected with the College are sixty-four bursaries, of the joint annual value of £840. Of these, sixteen were founded by Bishop Kennedy; of which four are decided annually by a Latin competition; and the holders receive, for distinction, the name of foundation bursars. Prior to 1820, these bursars received free lodging and maintenance within the walls of the College; but since, they have been paid, in lieu of this privilege, £10 yearly during their curriculum. The following is a tabular view of the names, patrons, and the value of all the bursaries connected with the College:—

No.	Names.	Founded.	Patrons.	Value.
16	Foundation	1458	Determined by competition	£10.
4	Hepburn .	1512	The Principal, one; the College, three	£10.
1	Moncrieff .	1564	Sir Thomas Moncrieff	£5, 12s. 1d.
1	Cupar . .	1662	Town Council, Cupar	4 bls. wheat.
2	Wilkie . .	1627	Given by College to name of Wilkie	£9.
2	Guild . .	1656	Town Council, Dundee	£5.
1	A. Yeaman	1671	United College	£3, 4s. 11d.
1	P. Yeaman	1675	Rait of Anniston	£14.
2	Grant . .	1678	Colonel Grant of Grant	£10.
3	Ramsay .	1681	Sir Alex. Ramsay of Balmain	£90.
2	Ferguson .	1695	{ Provost of Dundee, Graham of Fin- try, Kinloch of Kinloch }	Doubtful.
3	Bayne . .	1695	Colonel Ferguson of Raith	£10.
1	Glendee .	1697	Trustees of the late Dr. Bell	£6.
2	Malcolm .	1708	Sir John Malcolm, &c.	£5, 14s. 1d.
1	Maxwell .	1751	Morrison of Naughton	£7, 10s.
1	Henry . .	1755	{ Kirk Session and Burgh of Kinghorn, and Presbytery of Kirkcaldy . . }	£15.
1	Mackay .	1807	Lord Reay	£15.
2	Stewart .	1811	United College	£10.
1	Rorie . .	1819	Colonel Playfair	£5.
1	Thomson .	1820	{ Minister and Magistrates of An- struther-Wester }	£14.
2	Gray . .	1825	Determined by competition	£10.
5	Garth . .	1828	University, &c.	£10.
8	Bell . . .	1831	Trustees of Madras College	{ 1 at £20, 2 at £15, and
1	Lawson .	—	Town Council, Dundee	{ 5 at £10. £5, 11s. 1d.

Till 1839 there were twelve Ramsay bursaries, of the value of about £20 each; but a process being raised by Sir David Brewster regarding the mismanagement of the funds, it was found by the Supreme Court, that the original charter only provided for the endowment of three bursaries, and hence the present value of these is about £90 each.

The session continues six months, commencing towards the end

of October and rising in the end of April. The attendance of students, of late years, has been on the increase, and may now average a hundred and twenty. The discipline maintained by the professors is strict and judicious. Insubordination in the classes is punished by stigmas, inferior certificates, or expulsion; the absurd system of pecuniary penalties being now abolished. After four years' regular attendance, a student may, by undergoing a strict examination, receive the degree of A. M.

The members of the College appoint to four of their own chairs, and are also patrons of the church livings of Kemback, Kilmany, Cultra, Dunino, and jointly with another patron, of Forteviot.

ST. MARY'S COLLEGE.

THIS College occupies the spot on which the Pedagogium originally stood. The building was planned by Archbishop James Beaton; and in virtue of a bull from Paul III., in 1537, was dedicated to "the blessed Virgin Mary of the Assumption." The archbishop also endowed it with the great tithes of Tynningham and Tannadice. The original charter of foundation is still kept in the College. On the archbishop's death, soon after the commencement of the building, his nephew and successor, the Cardinal, undertook its completion, but he had only got the old fabric of the Pedagogy removed, when his death also put a stop to operations. Archbishop Hamilton, his successor, however, finished the erection; and in virtue of another bull from Pope Julius III. in 1552, endowed it out of his episcopal revenues, for the maintenance of four professors and a number of bursars and servants. In 1579, the constitution of the College was changed, suitably to the spirit of the times. It was, under the direction of George Buchanan and Archbishop Adamson, appropriated exclusively to the department of Theology. This change was afterwards sanctioned and confirmed by Act of Parliament, and the Act is still called, by the University, the Buchanan Reformation.

The buildings, which are situated on the south side of South Street, form two sides of a quadrangle. It has been supposed that there was a chapel connected at one period with the College, which formed the south side of the quadrangle, but no trace of it now remains. On the west side are the lecture-rooms and dining hall,* and on the north the principal's official house and the University library. The two lecture-rooms are excellently fitted up, having, along with the principal's house and library, undergone a thorough repair in 1829. The lower lecture-room has long been known by the name of the prayer hall, from the practice of the students assembling in it every morning, during the session, for the sacred exercise of prayer.

The College consists of four professors, one of whom, the Primarius Professor of Divinity, holds the office of principal. The professors receive no fees, and their salaries are derived from land, teinds, and Exchequer grants. The following is a tabular view of the names of the present professors, the dates of their appointments, and the average amount of their salaries:—

Departments.	Names.	Appointments.	Salaries.
Principal and Primarius Professor } —Systematic Theology	R. Haldane, D.D.	1820	£313 4 8
Ecclesiastical History	G. Buist, D.D. .	1823	354 14 8
Biblical Criticism	T. T. Jackson .	1836	306 10 11
Oriental Languages	A. F. Mitchel .	1848	279 14 8

The Crown is patron of all the chairs. The present clerk and factor of the College is John Bain, Esq., of the Bank of Scotland. There are twenty bursaries connected with the College, but the greater number of these have been merged into a common fund, which, at the close of the session, is divided among those students who are not otherwise provided with bursaries, according to their respective circumstances and merits. The members of the College are patrons of the church livings of Tannadice, Craig, Laurencekirk, Tweedsmuir, and alternately with the Crown, of Logiepert. The average number of students

* The dining hall contains a large quantity of old oak furniture—and also a glittering pagoda of the Burmese empire, the property of David Hill, Esq. of London, son of the late Principal.

has for some years been about thirty, but last session the attendance was considerably larger. The session lasts four months—from beginning of December till end of March—and the curriculum of regular attendance, required by the Church, of each student, before receiving license as a probationer, is four years. In the charter room of the College is a small library, belonging to the Students' Missionary Society, instituted by Dr. Duff upwards of twenty years ago, from which the students derive instruction regarding the principal missions of the Christian church.

The College is approached from South Street by an elegant arched gateway. On the back of the principal's house, which is towards the street, over the porch, are the royal arms of Scotland, having a crown above and St. Andrew on his cross below, while the whole is surrounded by a garland of thistles. On the scroll below the shield are inscribed "In defens, ano. dni. 1563." On the walls of the College are the arms of Archbishops James Beaton and Hamilton; and the letters M. R. H., the initials of Mr. Robert Howie, principal from 1608 to 1648, are also frequently inserted in the building.

THE UNIVERSITY—MODERN HISTORY.

THE United College of St. Salvator and St. Leonard, and the College of St. Mary, form the University. The members hold regular meetings for the transaction of business, and in their conjunct capacity receive the designation of the *Senatus Academicus*. The chief office-bearer in the University is the chancellor, who is elected by the members. During popish times, the chancellorship was *ex officio* vested in the archbishop, but since the Reformation, the office has generally been held by a nobleman of rank. The office is merely honorary and no duties are attached to it. The present chancellor is Lord Viscount Melville, who was chosen in room of the Duke of Cambridge in 1814. The next officer in rank is the rector, who is elected annually by the members of the University and students of both Colleges. The choice of the electors is limited to the two Principals, and the Professors of Divinity and Ecclesiastical History,

who, in the old statutes of the University, are termed *virī rectorales* and *virī majoris dignitatis ac nominis*—and these are generally elected in rotation. The election is made on the first Monday of March, when, in due academical form, the masters and disciples are called on to assemble for that purpose, by programmes on the College gates. At the election, the proceedings are commenced by the professors entering the Parliament Hall of the library in procession, preceded by the archbeadle and the two janitors bearing the maces, the rector being arrayed in his purple robe of office. The business is proceeded with by the rector reading a Latin prayer, and thereafter, by taking off the official robe, demitting his office. The professors and students are then called on to separate into four nations, for the choosing of delegates or entrants. These immediately assemble in the four halls of the library, where entrants are elected. The four returning nations are the *Fifani*, or natives of Fife, the *Angusiani*, or natives of Forfarshire, the *Lothiani*, or natives of the Lothians, and the *Albani*, which comprehend natives of all other regions. After the entrants are elected, they immediately adjourn to make choice of a rector, when one of their number is appointed to declare their resolution to the assembled comitia. The announcement being made, the oath *de fidei* is administered to the new rector, who, in token of his acceptance of the office, assumes the purple robe. The proceedings are closed by the rector repeating the apostolic benediction in Latin. The professors adjourn to the dining hall of St. Mary's College, along with the entrants and their procurators, where a collation of wine and fruits is provided at the expense of the new rector.

The University statute, ratified by the Scottish Parliament, limiting the choice of rector to four members holding offices within the walls, has long been justly complained of as a grievance and anomaly. Repeated attempts, indeed, have been made by the students to set the regulation at defiance, and to elect an extrinsic rector, which have given rise to much reckless and tumultuous procedure. Matters are now, however, likely to be placed on a better footing, the late Royal Commissioners having unanimously recommended, that power should be granted

to the electors to choose an extrinsic rector—the election to take place towards the beginning of the session—once in three years.

The duties of the rector, and his power over the other members of the *Senatus Academicus*, formed, some years ago, the subject of controversy and public discussion. It was found by the Royal Commissioners, that though the rector originally was possessed of extensive jurisdiction, and had vested in himself power over all persons and things within the College, those powers had fallen into desuetude, and that he had no authority to decide appeals from the judgment of either Colleges, or enact new regulations without the express approval of his legal assessors, the whole members of the *Senatus Academicus*. The rector, therefore, is simply vested with power to call University meetings—to preside at them, and to take general precedence in University affairs. As thus, the Rectorial Court, as it is called, is virtually null, the late Commissioners have recommended that certain assessors, unconnected with the University, should be appointed, along with the rector, to form a final court of academical appeal.

The principal business of the University, in a corporate capacity, is the granting of degrees in Medicine and the Arts, and the superintendence of the library. Degrees in A.M. and A.B. are granted once a year—in Medicine in April and August; and in D.D. and LL.D. at any period when deserving candidates appear. The examination for M.D. is rigid and searching, the Professors of Medicine, Chemistry, and Latin, being assisted by eminent Medical Professors and Lecturers from the neighbouring Universities. The number which receive degrees in Medicine annually is often very extensive,* candidates coming from all parts of Britain to obtain diplomas. The fee exacted from each student in Medicine, on obtaining the degree, is twenty-five guineas, but out of this sum ten pounds are paid for a Government stamp for making out the diploma. The degrees of A.M., A.B., D.D., and LL.D. are conferred gratuitously. The diplomas are first signed by the Dean of the Faculty of Arts, who is chosen annually by the University, and is one of their own number, and afterwards by the other members in the order of seniority.

* See Appendix E.

The University Library, which is one of the best in the kingdom, was instituted by James VI. in 1610, who, along with the members of his royal family, presented to it a large number of volumes. Its stores were gradually augmented by extensive private donations, and were afterwards enlarged by the other three colleges throwing their libraries into it.* Prior to the passing of the Copyright Act in 1837, the Library received a copy of every work entered in Stationers' Hall, and hence its shelves were becoming filled with worthless and ephemeral publications, while the curators possessed no means of procuring the standard works of continental literature. Since this period, however, the Treasury having exchanged the privilege for the annual grant of six hundred guineas, the Library is yearly supplied with the most valuable works of home and foreign literature. From a return made in March last to the House of Commons, it appears that since the arrangement made with Government in 1837, the University of St. Andrews has been able to purchase about a thousand volumes annually for the benefit of a hundred and fifty students, while the University of Edinburgh, with more than a thousand students, is only able to procure the average of seven hundred and seventy volumes per annum. In the same return, the number of printed volumes in the Library is stated as upwards of fifty-one thousand, and the number of MSS. as sixty-three.† It had long been the custom, that each

* The Library of St. Salvator's was commenced by Bishop Kennedy, St. Leonard's was begun by Prior Hepburn, and St. Mary's was augmented by Archbishop Hamilton. St. Leonard's was the most valuable of the three; at different periods it received extensive additions from the Earl of Buccleuch, Sir John Scott of Scotstarvit, Sir John Wedderburn, physician to Charles I., and the Rev. Dr. Mungo Murray of London, and also from the famous Alexander Henderson, who, in 1642, presented £1000 Scots in aid of its funds.

† The same document contains a full account of the present condition and extent of the other endowed public libraries in Scotland. The following state will exhibit their relative extent:—

The Advocates' Library contains—printed volumes—				MSS.	2000
Edinburgh University Library	...	...	90,854	...	310
Glasgow do.	...	...	58,096	...	242
St. Andrews do.	...	...	51,265	...	63
King's College, Aberdeen, &c	•	...	33,284	...	74

of the professors were entitled to grant the privilege of obtaining books from the Library, to five individuals, residing in the city or neighbourhood; but in February, 1847, a resolution was passed by the *Senatus Academicus*, that this practice should be abolished, as thereby the books were destroyed, and the time of the librarian consumed. Persons, however, resident in the city or elsewhere, engaged *bona fide* in literary or scientific investigations, with a view to publication, may still receive books on application to the *Senatus Academicus*, and on giving a sufficient guarantee for their security; and access to the Library, for the purpose of consulting books, is freely granted to all. Students are entitled during the session, and those who remain in town during summer, to obtain books on the subject of their studies.

The most remarkable and curious printed books in the Library, are several large folio volumes, of draughts and descriptions of the ruins of Herculaneum, presented to the University by the King of Naples; a highly illuminated Roman missal; the Koran which belonged to Tippoo Saib; a copy of Quinctilian, printed about 1465, and supposed to be the first edition; a copy of Juvenal, printed at Venice in 1475; a copy of the Hebrew Phrases of Stephanus, printed in 1558, and which contains many notes in the handwriting of George Buchanan; a volume entitled Canons and Decrees of the Council of Trent, written in Latin, and printed at Antwerp in 1577, which belonged to James Melville, and contains his autograph; Archbishop Hamilton's Catechism, printed in 1559; Calvin's Commentaries, with autographs of James Melville and Robert Trail, 1564; the Right of Queen Mary and Prince James VI. of Scotland to the succession of the kingdom, by John Leslie, written in French, and printed at Rouen, in 1587; an Apology for Thomas Rhind, or the Reasons of his separation from the Presbyterian party, &c., 1712, with autograph of Wodrow; *Encyclopedie Methodique*, in 201 vols., Paris, 1782, originally in the possession of Jerome Buonaparte; *Description del 'Egypte*, or a collection of observations and researches made in Egypt during the expedition of the French

army, in eighteen super elephant folio volumes. The more remarkable MSS., are a beautiful Persian MS., rolled in a case, which was presented by Lord Melville; a very fine MS. of the Works of Augustine; a MS. of Wyntoun's Chronicle, and the original copy of the Solemn League and Covenant, which was subscribed at St. Andrews in 1643, and contains about 1600 signatures. In the Library are also kept the Matriculation Registers of the Colleges—volumes highly interesting from their antiquity and the beauty of the penmanship—but more especially as containing the signatures of all the professors and students, connected with the University, from 1470 up to the present time.

The building of the Library is very spacious, containing four large halls, all of which are nearly surrounded with books. In the large lower hall the Scottish Parliament occasionally assembled, and there the ancient oak chair of the president is still exhibited. In the great hall above, are portraits of the late Earl of Kinnoul, chancellor of the University, painted by Martin; of Lord Melville, the present chancellor, painted by Wilkie at the expense of the University; and of the late Principal Hunter, and the Very Rev. Dr. Haldane, the present Principal of St. Mary's, both painted by Mr. Watson Gordon, the latter at the expense of Dr. Haldane's old students and friends. At the side of one of the windows is a curious old astronomical clock, said to have been used by the celebrated Professor James Gregory, when a regent in St. Salvator's College. The clock, which for upwards of a century had been silent, was recently repaired, and now performs well. In the other upper hall are two curious antique clocks, on each side of the fire-place, a portrait of John Knox, and a framed print of the present Roman Pontiff, Pius IX. The hall is also provided with a number of large and valuable incased maps for the use of the Professors. In the lobby are portraits of the late Earl of Buchan, and the distinguished Dr. Adam Ferguson; and in front of the window is placed a round black stone, formerly kept in the Parliament Hall, and used at one period as a seat for candidates for degrees.

in medicine during the ceremony of capping.* In 1764, upwards of a thousand pounds were expended by the University in repairing and renovating the structure; but it is so recently as 1829 that the two west halls were fitted up for books. Five years ago all the halls underwent improvement at the expense of the University; the lobby was tastefully decorated and comfortably shut in; the Parliament Hall was accommodated as a consultation room for students and the public, and the western hall above was elegantly fitted up as a reading-room for the Professors. The present librarian, the Rev. James Macbean, has long discharged his duties to the entire approbation of all parties, and has frequently received from the students, citizens, and others, substantial tokens of their affection and esteem.

On the front wall of the structure of the Library are arranged, in chronological order, the arms of the chancellors, from Bishop Wardlaw to the present time, in neatly cut bas-relief. The seal



of the University has St. Andrew in the centre, extended on

* To some this may require to be explained. When the *Senatus* have resolved, after considering the report of the examiners, to confer degrees in medicine, the approved candidates are duly summoned to the upper western hall, where, after the oath of fidelity has been administered, the Rector proceeds to place on their heads a black velvet cap in token of their investiture.





MADRAS COLLEGE & RUINS OF BLACK FRIARS CHAPEL

ST ANDREWS

THE JOURNAL OF THE

AMERICAN MEDICAL ASSOCIATION

PUBLISHED WEEKLY

CHICAGO, ILL., U.S.A.

VOLUME 10, NUMBER 1

JANUARY 1, 1917

Subscription price, \$5.00 per annum in advance

Single copies, 15 cents

Entered as second-class matter, July 16, 1891, Post Office at Chicago, Ill., under No. 100,000

Acceptance for mailing at special rate of postage provided for in Act of October 3, 1917

Postage paid at Chicago, Ill., and at additional mailing offices

Postmaster: Send address changes to

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AMERICAN MEDICAL ASSOCIATION

535 N. Dearborn St., Chicago 10, Ill.

Second-class postage paid at Chicago, Ill.

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his cross, under a canopy. Below, a professor is lecturing to his class—a luminator* holding a candle between them. Above are suspended three shields with devices, the one on the right with the three mascles, being that of Bishop Wardlaw, the one on the left, that of James I., and the centre shield supposed to be that of Pope Benedict XIII. The legend is—“*Sigillum Universitatis Doctorum Magistrorum et scolarium Sancti Andree.*”

MADRAS COLLEGE.

THE city is indebted for the institution of the Madras College to the munificent liberality of the late Dr. Bell. The foundation-stone of the structure was laid on the 9th April, 1832. It was erected from a plan by Mr. William Burn, architect, Edinburgh, and finished by Mr. Kennedy, builder, St. Andrews, at the expense of about £18,000. The building consists of a spacious quadrangle, surrounded in the interior by elegant piazzas, under which are the doors leading to the class-rooms. The front or northern side of the quadrangle consists of two elegant storeys, the other three sides are composed of one. There are ten class-rooms, all of which are neatly and conveniently fitted up for the respective departments. The two English class-rooms are exceedingly commodious, and occupy the whole of the south division of the building. In the trustees' room, which is very neatly fitted up, is a finely executed bust of the founder, by Joseph, composed of white marble, and placed on a pedestal of beautifully polished granite. The situation of the College is exceedingly favourable for the health of the pupils, being at the south side of the west part of South Street, exactly behind the ruins of Blackfriars' Chapel,† which the ample area surrounds

* The office of luminator was in existence in the University within the last thirty years. One was attached to each class, and his duties were to supply the class with lights when they were required. He received, in right of his office, gratuitous instruction.

† In the accompanying plate, the situation of Blackfriars' Chapel has been altered to the left hand, that the front view of the Madras College might be completely preserved. Blackfriars* is immediately in front of the College.

and embraces. At each side of the area, fronting the street, are houses for the teachers of English and Latin; the other masters are not provided with official residences.

The founder of this splendid edifice, Dr. Andrew Bell, was the son of a hairdresser in the city, and was born on the 27th March, 1753. After completing his studies at the University he went to America in 1774, as a private tutor, but shortly after returned home, when, obtaining orders in the English Church, he was chosen minister of the Episcopal Church in Leith. Through the interest of the celebrated George Dempster, Esq. of Dunnichen, M.P. for the St. Andrews District of Burghs, he was enabled, in 1787, to proceed to Madras as a teacher of Natural Philosophy. Prior to his departure, he received the degrees of M.D. and D.D. from the University of St. Andrews. On his arrival at Madras, he obtained one of the churches of the East India Company, and also became superintendent of a male orphan asylum, instituted by that body. It was by teaching in this academy that he professed to discover the monitorial system of tuition,* on which he afterwards published several works. Returning to England in 1797, he published abroad the importance of his discovery, which, at the time, attracting notice from its apparent novelty, speedily led to his being appointed prebendary of Westminster, and master of Sherburne Hospital, in the county of Durham. His yearly income now amounted to about £4000, and his private fortune was soon after increased by his marrying the only daughter of the Rev. Dr. Barclay of Haddington, who brought with her an ample dowry. From his remarkably penurious habits, he amassed the large sum of £120,000, which, near the time of his death,† he divided into twelve parts, appropriating six of them for schools on the Madras system in London, Edinburgh, Leith, Glasgow, Aberdeen, and Inverness, and another for the moral and religious improvement of St. Andrews, and construction of

* The discovery has also been claimed by Joseph Lancaster.

† Dr. Bell died on the 27th January, 1832, in his seventy-ninth year, and was interred, in terms of his special request, in Westminster Abbey.

permanent and useful works connected with the town. The remaining five parts he bequeathed for the purpose of erecting the Madras College and the endowment of masters, with the view of making his native city the head-quarters of the Madras system of education in the kingdom. He appointed the provost and first and second ministers of the city, and Dr. Alexander, Professor of Greek, and on the decease of the latter, the Sheriff-depute of Fife, trustees for the management of the College, and enjoined that the Madras or monitorial method of tuition should be adopted and followed in the institution. He likewise provided, that complete and abridged editions of his works should be published by the trustees, and kept on sale in the three capitals of Scotland, England, and Ireland, for the space of a century, and that copies should be deposited in all the public libraries of the kingdom. And still farther, to perpetuate his name, he bequeathed £1000 to the poet Southey for writing a full account of his life. This work appeared in 1844, in three large octavo volumes, and consists principally of letters addressed to Dr. Bell by persons of learning and eminence, in various parts of the country. Dr. Southey having become disabled during the course of preparing the work for the press, the last two volumes are edited by his son, the Rev. Charles C. Southey of Queen's College, Oxford.

The trustees have discharged the duties assigned to them in the most laudable manner. They have uniformly selected the most efficient teachers, and carefully endeavoured to promote the comfort and welfare of the pupils, and to keep the building in proper repair. Most of the teachers are engaged for a limited period, and are liable to be removed at its expiry. The strictest attention is bestowed on the religious instruction of the pupils. Sabbath classes are regularly taught in the class-rooms by young gentlemen attending the University and others, under the superintendence of the trustees. An address to parents and children, on their respective duties, is delivered on the first Sabbath of every month, in the largest English class-room, by Principal Haldane or one of his assistants. The poorer pupils are taught

gratuitously, and with equal care towards their improvement. A large park, south of the College, is appropriated for the amusements of the children; and recently the inner portion of the quadrangle has been neatly paved, and the extensive area in front drained and otherwise improved.

Children from all parts of the kingdom are sent to imbibe instruction at this popular seminary, and the attendance of pupils is annually on the increase. The present number is nine hundred. According to the deed of foundation, all the classes are examined, in presence of the trustees, every quarter; and at the principal examination in the end of July, immediately before the vacation, the usual examiners are assisted by the resident Professors in the University, and by several distinguished Professors from the University of Edinburgh, who are requested to attend. A committee of Presbytery is also invited to be present. On this occasion, parents and guardians from all parts of the country assemble to witness the progress of their children and wards; and from the neatness of the pupils, and elegance of the spectators, the display is brilliant in the extreme.

The present teachers are as under:—English Department, Andrew Young; Classical Department, Edward Woodford, LL.D.; Mathematical Department, William Lonie; Arithmetical Department, David Smeaton; Writing, Andrew B. Morrison; Drawing, Alexander Paterson; Modern Languages, Samuel Messieux; Music, George Boyack; Fencing, Messrs. Roland.

The patrons are—the Lord-Lieutenant of Fife, the Lord Justice Clerk, and the Right Reverend Bishop Terrot. The auditors of accounts, who are chosen by the trustees, are Sir Ralph A. Anstruther, Bart. of Balcaskie, and David Monypenny, Esq. of Pitmilny. The secretary is Mr. Stuart Grace.

MADRAS INFANT SCHOOL.

THIS handsome building, which is situated immediately in front of North Bell Street, and facing Market Street, was erected in 1844, from a design furnished gratuitously by the late

Mr. Nixon, at the expense of eight hundred pounds.* The class-room is spacious and suitable, and the teacher's dwelling-house attached is comfortable and convenient. The fabric is surrounded by piazzas, under which the children may amuse themselves when the weather is unfavourable, and is encompassed with an area, planted round with shrubs and evergreens, in which they may have exercise when the weather is fine. At present the school is attended by upwards of a hundred children. The annual examination towards the end of July is highly interesting, and exhibits the wonderful extent of knowledge of which the infant mind is susceptible.

Besides these public seminaries, there are several private schools taught on adventure, and also a district school for the instruction of the children of the fisher population. A number of female schools for instruction in sewing and knitting are well attended. Within the last twenty years, there were two extensive boarding schools in the city for young ladies. There is only one at present, conducted by the Misses Oliver. Numerous boarding establishments for boys attending the Madras College are much encouraged. They are each provided with a properly qualified tutor; and the terms of board may vary from £30 to £40 a-year. Altogether, St. Andrews affords advantages in the way of education to which few other cities in the kingdom can lay claim.

* For the erection of this neat structure, the citizens are indebted to the public spirit and reforming zeal of the present indefatigable Provost. The infant school was formerly taught in the large building behind Town Church, now converted into the City Hall, in an apartment ill adapted for the purpose, and a locality the most unfavourable. Provost Playfair, seeing the propriety of removing it, applied to Government for a grant, and also put in requisition the Bell Fund; so that aided by the co-operative activity of the other city authorities, he was enabled to rear the present fabric, surrounded with its fine playground and shrubberies, on the site of dilapidated cow-houses and depots of manure. This improvement the Provost emphatically calls his *first child*.

CHAPTER IX.

DISTINGUISHED MEN.

APART from the catalogue of bishops and archbishops of the See, the first person of eminence connected with the city was Gawin Douglas, Bishop of Dunkeld. He was the youngest son of the fifth Earl of Angus, was born in 1474, and was educated for the church at the university of Paris. In his twenty-second year he was appointed rector of Hawick, and in 1509 was nominated to the provostship of the collegiate church of St. Giles, Edinburgh. Shortly after the battle of Flodden, the queen-regent conferred on him the abbacy of Aberbrothwick, and thereafter nominated him to the archbishoprick of St. Andrews. Of the latter office, however, he never obtained possession; but had afterwards conferred on him the bishoprick of Dunkeld. From the distractions which prevailed in the kingdom, he retired to the court of Henry VIII. for protection, and was cut off in London by the plague in 1522. He was one of the earliest of the Scottish poets. His principal work is the metrical translation of the *Æneid* of Virgil, which has passed through many editions, and is still held in estimation.

John Mair or Major, the Scottish historian, was for some time Professor of Theology in the University, where he was the preceptor of Knox and Buchanan. He is supposed to have been born in 1469, in the parish of North Berwick. He was successively connected with the Universities of Cambridge, Glasgow, and St. Andrews. He died at a very advanced age. Of his numerous writings, his work "*De Rebus Scotorum*," is alone extant.

Sir James Inglis, chiefly known as the supposed author of the "*Complaynt of Scotland*," a curious political treatise, and the

earliest Scottish prose work in existence, may be considered as connected with the city, from having his work printed here at so early a period in the history of typography as 1548. Inglis would seem to have been a priest of a superior order; and according to some accounts, was abbot of Culross. He was a favourite at court during the reigns of James IV. and V.; but few further particulars can be relied on regarding his history.

Sir David Lyndsay of the Mount, one of the most celebrated Scottish poets, was born about 1490. After completing his studies at the University of St. Andrews, in 1512, he was appointed attendant on his infant sovereign, James V., an office which he held for twelve years, when, through the intrigues of the queen-mother, he was dismissed, not, however, without receiving an annual pension from the royal purse. When James assumed the reins of government he was recalled to court, and in 1530 was knighted, and had conferred on him the office and dignity of Lyon King at Arms. He continued his connection with the court till his death, and died at a very advanced age. He was an accomplished and masterly satirist, and contributed much, by the power of his verses, to expose the vices and hypocrisy of the popish clergy, and thus to facilitate the work of reformation.

John Knox, the famous reformer, was born at Haddington in 1505. He entered, as a student, the University of St. Andrews in 1524, and had the advantage of listening to the prelections of Major, whose views of civil and ecclesiastical polity had powerful influence on his mind. Ere he had arrived at the canonical age of twenty-five, he was ordained in priest's orders, and after a careful study of the writings of the fathers, early devoted himself to the Protestant cause. About 1542, as a regent in the University, he inculcated doctrines contrary to the tenets of the church, and was consequently deprived of his orders, and compelled to seek personal security by flight. After being driven for many months from place to place, he at length found an asylum in the Castle of St. Andrews, which was then in possession of the cardinal's assassins. It was while resident here that he first publicly preached the gospel, and that in the city

church, to an immense congregation. After the surrender of the castle in June 1547, he suffered imprisonment in the French galleys for nineteen months; and on his release he proceeded to England, where, through the influence of Archbishop Cranmer, he was enabled to preach the reformed doctrines at Berwick. On the death of Edward VI., and accession to the English throne of the Popish Mary, he was obliged to seek refuge in France, where he remained, occasionally visiting Calvin at Geneva, till the end of the following year, when he returned to Scotland. Here his preaching was attended with much effect, many of the nobles and first persons in the kingdom embracing the reformed doctrines. Receiving a call from an English congregation in Geneva to become their pastor, he proceeded thither in July, 1556, and after remaining there three years, returned again, on the invitation of the Protestant Lords, to his native land, there powerfully to promote the cause of Reformation. Preaching at Perth against the celebration of mass, a multitude destroyed the ecclesiastical buildings of that city; and preaching soon after at St. Andrews, similar consequences attended his ministrations. He was successively appointed minister of the congregations at Edinburgh and St. Andrews; and after the troubles which distracted the period had terminated in the public recognition of the Reformed faith, he was statedly fixed as minister in the former city. Here he laboured with the most daring intrepidity and remarkable success till 1570, when, on account of his health, he retired to St. Andrews, where he remained till within a few weeks of his last illness and death. He died at Edinburgh on the 24th November, 1572, in the sixty-seventh year of his age. Knox was author of a History of the Reformation, and of a number of other works, which are still extant.

Henry Balnevis of Halhill, a native of Kirkaldy, was a student at the University, and afterwards for some time a procurator in the city. In 1538, he was appointed a Senator of the College of Justice, recently instituted by James V., and was subsequently sent on several important embassies by that sovereign. During the first part of the regency of the Earl of

Arran he acted as secretary of state, but was deprived of this office, on account of his public profession of the principles of Protestantism. He joined the assassins of Beaton in the castle, and acted as their legate to the English court. On the surrender of the castle he shared the fate of its inmates, was carried to France; and there imprisoned in the Castle of Rouen. On his release, and return to Scotland, he took a decided and active part with the lords of the congregation, against the queen-regent, assisted in promoting the establishment of Protestantism, was reinstated on the bench, and acted as one of the commissioners for revising the Book of Discipline. His death took place in 1579. While imprisoned at Rouen, he composed a Treatise on Justification, which he submitted to the revision of Knox.

The celebrated George Buchanan was born at Killearn, Stirlingshire, in February, 1506, and studied first at Paris and afterwards in St. Andrews, under the superintendence of Major. Returning to Paris, he was appointed, in his twenty-third year, a professor in the College of St. Barbe; and after some years, having attracted the notice of Gilbert Kennedy, the young Earl of Cassilis, became his preceptor, and accompanied him to Scotland in the suite of James V., who was returning from his matrimonial excursion in 1537. At the request of the monarch, of whom he became a peculiar favourite, he wrote three satirical treatises against the Franciscan order of priests, which called forth the mortal enmity of the clergy, who, ingratiating themselves in the favour of the weak king, compelled him to fly to England for protection. Not receiving at the English court the attention he had anticipated, he removed to Paris; but there, finding Cardinal Beaton his mortal enemy resident as the Scottish ambassador, he accepted a professorship in the College of Guienne, in Bordeaux. Here he taught Humanity with success, and composed four tragedies, besides a number of minor poems. After three years he again proceeded to Paris, where he became a regent in the College of Cardinal le Moire; and a few years afterwards, accepted of a professorship under his friend and

patron, Andrew Govea, in the newly instituted University of Coimbra, in Portugal. On the death of Govea, a year after this new appointment, Buchanan was subjected to the persecution of the Inquisition, which, after dealing with him for nearly two years with unusual leniency, sentenced him to be confined for some months in a monastery; and here he produced his Latin Paraphrase of the Psalms, which has placed him at the head of all the modern writers of latinity. On his release from confinement he sailed for England, and from thence to France, where he was appointed to a regency in the College of Boncourt. Soon after, he became tutor to the son of a French count; and in 1560, returned to his native country, where he had conferred on him, by Queen Mary, to whom he gave instructions in Latin, the temporalities of the Abbey of Crossraguel. Buchanan now boldly attached himself to the Protestant party, published a new edition of his satires against the Franciscans, and inveighed, in strong terms, against the vices of the clergy. Through the interest of the Earl of Murray, he was appointed to the principalship of St. Leonard's College, in 1566; and in the following year, though a layman, was chosen moderator of the General Assembly. In 1570, he demitted his office in the college to become tutor to the young monarch, James VI., and keeper of the Privy Seal, the latter office entitling him to a seat in Parliament. The duties of royal preceptor he discharged with fidelity; and to his vigilance and care, James was indebted for his considerable acquaintance with literature. His History of Scotland was the last of his numerous publications. After a life curiously chequered by many varied scenes of misfortune and prosperity, he died on the 28th September, 1582, in his seventy-sixth year. His remains were interred in the Greyfriars' Churchyard, Edinburgh.

Robert Rollock, distinguished as an early and successful promoter of literature, was born in 1555, and studied at St. Salvador's College, where he gave such signal proof of genius and industry, that he was appointed, in his twenty-third year, to its Professorship of Philosophy. In four years after this appoint-

ment, he was elected by the Magistrates and Town Council of Edinburgh to a regency in the newly erected University of that city, and was shortly after promoted to the office of Principal, conjoined with the Professorship of Theology. He was, on one occasion, chosen moderator of the General Assembly. He died in January, 1598, at the early age of forty-three. His Treatise on Effectual Calling is said to be his most successful production.

John Johnstone, distinguished as a Latin poet, was born at Aberdeen about 1570. After studying at King's College, Aberdeen, and making a circle of the continental Universities, he was appointed, through the influence of Andrew Melville, to the Professorship of Divinity in St. Mary's College in 1590, an office which he held till his death in 1612. A number of Johnstone's epigrams are contained in the *Deliciæ Poetarum Scotorum*, and some of his other writings, also in Latin, still remain in MS. in the Advocates' Library.

Andrew Melville, the eminent reformer and divine, was born in the neighbourhood of Montrose, in August, 1545. In his fourteenth year he entered the University of St. Andrews, but completed his studies at the University of Paris. After teaching in France and Geneva for ten years, he returned to Scotland, to become Principal of the University of Glasgow. From Glasgow, in 1580, he removed to St. Andrews, to hold the office of Principal of St. Mary's College. He read to the students lectures in Theology, which were very numerous attended; and likewise instructed in many of the Oriental Languages. Melville particularly devoted himself to conducting the affairs of the church, which he did with an intrepidity which peculiarly fitted him for the age. In 1606 he was invited to London by James VI., to hold a public conference with the English bishops; and here, having expressed himself in harsh terms to the monarch, he was imprisoned in the Tower. At the expiry of three years he regained his liberty, but not being permitted to return to Scotland, he proceeded to France, where he became Professor of Divinity in the University of Sedan. He died at Sedan in 1622, in his seventy-seventh year.

James Melville, nephew of the above, was born near Montrose in July, 1556, and studied at St. Andrews. He was appointed by his uncle one of the regents of Glasgow College, and afterwards became Professor of Theology in St. Mary's College. At St. Andrews he gave himself to the discharge of his official duties with diligence and zeal, till 1583, when he was appointed minister of the conjunct parishes of Kilrenny, Anstruther, Pittenweem, and Abercrombie. He joined his uncle in taking a warm interest in support of Presbytery, and strenuously resisted the many efforts of James VI. to restore the Episcopal form of government. Being summoned with his uncle to London in 1606, he was sentenced to remain in England till he should conform to the royal demands; but as these he continued to oppose, he remained an exile till his death, in 1614. Melville's diary, which was published some years ago, contains a very interesting history of his times.

Alexander Henderson, the eminent reformer, was born in 1583, and after completing his academical course at the University of St. Andrews, was soon after appointed one of its regents. He was afterwards ordained minister of Leuchars; and after the famous Assembly of Glasgow in 1638, of which he was chosen moderator, was appointed first minister of Edinburgh. He was one of the General Assembly's Commissioners to the Westminster Assembly; and during three years' residence in London, gave his constant attention to the preparing of formularies, for the contemplated ecclesiastical union of the three kingdoms. He died in August, 1646, in the sixty-third year of his age.

David Calderwood, eminent as a divine and church historian, may be regarded as connected with St. Andrews, by being there sentenced by the Court of High Commission to banishment in Holland, on account of his bold and determined adherence to the cause of Presbyterian independence. On his return from exile, on the death of James VI., he became minister of Pencaitland, and died at Jedburgh in 1651, at a very advanced age. His smaller History of the Church, in one folio volume, has been

long published; but his large history was only printed a few years ago, for the first time, by the Wodrow Society.

The famous Samuel Rutherford was a native of Galloway. At an early age he was sent to the University of Edinburgh, in which, in his nineteenth year, he was appointed a regent. In 1627 he was appointed to the pastoral charge of Anworth, in the stewartry of Kirkcudbright; but in 1636 he was deprived of his charge by the High Commission Court, for preaching against the Articles of Perth, and sentenced to confine himself to the town of Aberdeen. In two years, however, he was permitted to return to his flock, to whom he ministered till his appointment, soon after, to the Professorship of Divinity in St. Andrews. About the same time he was admitted one of the ministers of the city. The General Assembly appointed him one of its Commissioners to the Westminster Assembly, and were so much satisfied with his assiduous and unwearied discharge of duty, that in 1649, they appointed him to the Principalship of St. Mary's College. He died on the 20th March, 1661, in the sixty-first year of his age, and was interred in the churchyard of the city, where a tombstone is erected to his memory. Rutherford published a number of works, alike remarkable for their boldness of expression, learning, and research.

James Sharpe, the famous archbishop, was son of William Sharpe, sheriff-clerk of Banffshire, and was born in May, 1613. Having received his education at the University of Aberdeen, he was appointed, through the influence of the celebrated reformer, Alexander Henderson, to a regency in the University of St. Andrews at an early age. He was, soon after, presented by the Earl of Crawford to the church of Crail. Manifesting an earnest regard for the cause of Presbytery, at a period when it had much to contend with, Sharpe, from his talents and vigour, was placed foremost in the ranks of its defence. He was from time to time intrusted with missions in promotion of its interests, and was regarded as one of its most zealous and uncompromising champions. At heart, however, he would appear to have been only bent on his own personal

aggrandizement. Intrusted by the church to plead its cause at the court of Breda, before Charles II. in 1660, he eagerly sought the re-introduction of Episcopacy, and procured for himself the promise of being appointed Archbishop of St. Andrews. On his return to Scotland, he gave a favourable account of his interview with the King, and was in consequence appointed to the Professorship of Divinity in St. Mary's College. During the following year he was consecrated archbishop. His career terminated at Magus Muir, near St. Andrews, in May, 1679, where he was put to death by a band of armed assassins. The particulars of his death, and an account of his tomb, will be found in other parts of this work.

Thomas Halyburton, Professor of Divinity in the University, was born in December, 1674, at Dupplin, in the parish of Aberdalgie, in Perthshire. He received the rudiments of his education in Holland, and completing in Scotland the usual curriculum of University study, was licensed to preach in 1699. During the following year, he was ordained minister of Ceres, where he laboured with fidelity and acceptance till 1710, when on the application of the Synod of Fife, he was appointed Professor of Divinity in St. Andrews. He devoted himself much to the defence of Christianity against the principles of deism, and wrote a number of works which are much esteemed. He died in September, 1712, having only attained his thirty-eighth year.

James Gregory, Professor of Mathematics in the University, was born at Drumoak, in Aberdeenshire, of which parish his father was minister. He early devoted himself to the study of mathematics and optics, and at the age of twenty-four discovered the reflecting telescope, which still bears his name. In 1668 he was appointed to the Professorship of Mathematics in St. Andrews, and in six years after was called on to fill the same chair in the University of Edinburgh. But this new appointment he was not long destined to occupy. Returning home from showing some of his students the satellites of Jupiter, one evening in October, 1675, he was suddenly struck blind, and in three days after expired.

Dr. Thomas Simson was the son of John Simson, who possessed the small estate of Kirktonhill in Ayrshire. He was appointed Chandos Professor of Medicine and Anatomy in the year 1722, and he retained this office till the time of his death, in 1764. His principal publications bear the following titles: "*De Re Medica Dissertationes quatuor*;" Edin. 1726, 8vo. "*An Inquiry How Far the Vital and Animal Actions of the More Perfect Animals can be Accounted for Independent of the Brain: in Five Essays: Being the substance of the Chandos Lectures for the year 1739 and some subsequent years*;" Edin. 1752, 8vo. The first of these works is dedicated to his patron the Duke of Chandos; the second, to his eldest brother, Robert Simson, M.D., Professor of Mathematics in the University of Glasgow. In a long epistle to the latter, he takes occasion to state, "my thanks are due to you who first laid the plan for pursuing my studies before me, and recommended Hippocrates so warmly for an example as one well skilled in all the literature of the ancient Greeks, and animated with their scientific spirit." Dr. Simson, who appears to have been an able man in his profession, was elected an honorary Fellow of the College of Physicians at Edinburgh.*

Dr. William Wilkie, author of the "*Epigoniad*," a poem written in the manner of the *Iliad*, but too little known, was Professor of Natural Philosophy in the United College. He was born in the parish of Dalmeny, in Linlithgowshire, in 1721, and educated at the University of Edinburgh. Having studied for the church, in 1753 he was ordained minister of Ratho, and from thence, in 1759, removed to St. Andrews to occupy the chair of Natural Philosophy, to which he was elected by the United College. He died in October 1772, in the fifty-first year of his age.

Dr. Robert Watson, author of the "*History of Philip II. of Spain*," was a native of the city. He was born in 1730, and

* Dr. James Simson, son and successor of the above, who died in 1770, bequeathed his valuable collection of medical books to the University Library. They are placed in the gallery of the large upper hall of the Library—the name of the donor being inscribed over the cases.

studied at the Universities of St. Andrews, Glasgow, and Edinburgh. Soon after obtaining license as a probationer, he was appointed to the chair of Logic in the College of St. Salvator; and on the death of Principal Tulledelph, in 1777, was appointed to the office of Principal of the United College, and to the church of St. Leonards. He died in April, 1781, in the fifty-first year of his age.

William Barron, Professor of Logic and Rhetoric in the United College, published in 1774, an Essay on the "Mechanical Principles of the Plough;" in 1777, "History of the Colonization of the Free States of Antiquity, with Reflections Concerning the Future Settlement of the American Colonies;" and in 1780, "History of the Political Connection between England and Ireland from the Reign of Henry II." His elegant "Lectures on Belles Lettres and Logic," were published after his death. He died in 1803, having filled the chair of Logic for twenty-five years. His lectures are still read and esteemed.

Dr. Charles Wilson, author of an esteemed Hebrew Grammar and several other publications, was born at Perth in 1744. He was ordained to the pastoral charge of Soone in 1774, where he laboured with acceptance till 1780, when, through the influence of the Earl of Kinnoul, Chancellor of the University, he was appointed to the Hebrew Chair in St. Mary's College. In thirteen years after, he was appointed to the more lucrative Chair of Ecclesiastical History in the same college. He died in September 1810, in his sixty-sixth year.

Dr. Adam Ferguson was a native of Logierait, where his father was minister. He was born in 1724, and was sent at an early age to the University of St. Andrews. After completing his philosophical studies, he enjoyed in the metropolis, to which he removed, the society of his distinguished cotemporaries, Blair, Robertson, Hume, Home, and Carlyle. Soon after being licensed as a preacher, he obtained a chaplaincy in the Forty-second Regiment, under Mr. Murray, brother of Lord Elibank. After holding this appointment thirteen years, during the greater part of which period he attended the regiment abroad, in 1757 he

resigned it, to become private tutor in the family of the Earl of Bute. Two years after, he was appointed to the Professorship of Natural Philosophy in the University of Edinburgh; and in other five years, was elected Professor of Moral Philosophy in the same University. The latter chair he continued many years to occupy with much advantage to the vast numbers of students who attended his lectures. In 1785, wishing to devote himself to literary pursuits in the country, he resigned the chair in favour of the celebrated Dugald Stewart. Dr. Ferguson spent the remainder of his days at a beautiful residence in Peebles-shire and at St. Andrews. He died at the latter place, on the 22d February, 1816, at the patriarchal age of ninety-two. An elegant monument to his memory is erected in the church-yard. Ferguson's most celebrated works are, his "History of Civil Society," "History of the Roman Republic," and "Principles of Moral and Political Science."

George Dempster of Dunnichen, still remembered in the city by the complimentary title of "Honest George," on account of the sterling independence of his political principles, was born in 1734. After studying at St. Andrews, he became a member of the Faculty of Advocates, and enjoyed in Edinburgh the friendship of that galaxy of literature, of which Robertson, Hume, and Blair, were the distinguished ornaments. He afterwards stood as a candidate for the Parliamentary representation of the Fife and Forfar Burghs, and after a severe contest with an influential political opponent, was elected, and in November, 1762, took his seat in the House of Commons. He continued to discharge his duties in Parliament with the utmost efficiency and advantage to the country, unconnected with either of the two great contending parties in the state, till 1790, when he retired to private life, in which sphere he devoted himself to the improvement of his extensive estate in Forfarshire, and to the general promotion of husbandry. The winters of the latter years of his life were spent in St. Andrews, where he enjoyed the society of a patriarch like himself, Dr. Adam Ferguson, and of the other literati of the city. He died on the 13th February,

1818, in the eighty-fourth year of his age. Mr. Dempster was secretary to the Scottish Order of the Thistle—an office which he held for fifty-three years, and which was attended with a considerable pension. He was the first who discovered the mode of fitting salmon to be sent to the London markets—and thus was a great benefactor to the lessees of the Scottish fisheries. As M.P. for St. Andrews, his portrait was painted at the expense of his constituents, and is still carefully preserved in the public hall of the burgh.

Dr. Joseph M'Cormick, editor of the state papers and letters of Principal Carstairs of Edinburgh, his grand-uncle, was first, minister of the parish of Temple and afterwards of Prestonpans. In 1781, he was appointed Principal of the United College—an office which he held for the period of eighteen years—having died in June 1799, in the sixty-ninth year of his age.

Dr. James Playfair, author of a complete System of Chronology, a large work on geography, and a number of other historical works, was born in December, 1738, in the parish of Bendochy, in Perthshire. Having received his education at the University of St. Andrews, and obtained license as a probationer, at an early age he was ordained to the pastoral charge of Newtyle, from which he was soon after translated to the neighbouring parish of Meigle. In 1801, he was appointed to the Principalship of the United College and to the church of St. Leonards. Dr. Playfair died at Glasgow in May, 1819, in the eighty-first year of his age. For a number of years before his death, he held the honourable appointment of historiographer to the Prince of Wales. His great work on Chronology is regarded as one of much authority and value.

Dr. George Hill, distinguished as a divine and leader of the General Assembly of the Church of Scotland, was the son of the Rev. John Hill, one of the ministers of St. Andrews, and was born in the city, in June, 1750. At the early age of twenty-two he was elected assistant and successor to the Professor of Greek in the United College, and in 1780 was appointed to the additional office of minister of the second charge of the city. In

1787, he was removed from the Chair of Greek to that of Theology in the University, and had, three years after, conferred on him the Principalship of St. Mary's College. In 1808, on the death of his colleague, Dr. Adamson, he was promoted to the charge and office of first minister of the city. Dr. Hill died in December, 1819, in the seventieth year of his age. Besides the offices of Principal of St. Mary's College, and first minister of St. Andrews, Dr. Hill, for a considerable period previous to his death, held the honourable appointments of Dean of the Order of the Thistle, and Dean of the Chapel Royal, and was also one of his Majesty's Chaplains for Scotland. He succeeded Principal Robertson as leader of the Moderate party in the Church, for which honourable position his talents for business, his intimate knowledge of ecclesiastical law, and powers of eloquence, peculiarly fitted him. As a preacher, he stood unrivalled among his brethren in the church, for the propriety of his manner, the eloquence of his discourses, and the power and distinctness of his voice. Of his writings, his Theological Lectures to his students in St. Mary's College, published after his death by his son, Dr. Alexander Hill, Professor of Divinity in Glasgow, have been most celebrated, and indeed are considered the most complete compendium of the various branches of Theology extant.

Dr. Henry David Hill, brother of the Principal, was born in 1762, and at an early age was presented by the United College to the church living of Dunino. By the same patrons he was appointed to the Professorship of Greek, in the University, in 1789, an office he continued to hold, with advantage to the public, till his death in February, 1820. In 1819 he published "Essays on the Institutions, Government, and Manners of the States of Ancient Greece," a work of considerable value.

Dr. John Cook, Professor of Divinity in St. Mary's College, was the eldest son of Mr. Cook, Professor of Moral Philosophy in the United College, and was born in the city in November, 1771. He was early settled as minister of Kilmany, and from that parish was translated to the Professorship of Hebrew in

St. Mary's College in 1802. He afterwards was appointed Professor of Divinity. Dr. Cook died in 1824, in his fifty-third year. His work, entitled "Inquiry into the Books of the New Testament," has been accounted one of the most valuable treatises on the subject of Biblical criticism.

Dr. Francis Nicoll was born at Lossiemouth, in Murrayshire, in 1770. He received his education at the Universities of Aberdeen and St. Andrews—and shortly after obtaining license as a probationer, was ordained to the pastoral charge of Auchtertool, in Fifeshire. He was afterwards translated to the united parishes of Mains and Strathmartin, near Dundee; and on the death of Dr. Playfair, was appointed Principal of the United College and minister of St. Leonards. He died in 1835, in the sixty-sixth year of his age. Dr. Nicoll was distinguished as a leader in the General Assembly of the Church, and as a zealous and successful promoter of the Ministers' Widows' Fund.

Dr. John Hunter, so remarkably distinguished as a Latin scholar, was born in the parish of Closeburn, Dumfriesshire, in September, 1746. Having received his early education at the free school of Wallacehall, he went to Edinburgh as clerk to a respectable merchant in that city, and found opportunity to give regular attendance on two classes in the University. From his talents and scholarship he had the good fortune to be recommended to Lord Monboddo, who employed him soon after as his parliament-house clerk and general amanuensis. On a vacancy occurring in the Humanity Chair at St. Andrews, he was strongly recommended by his Lordship to the patron, General Scott of Balcomie, who at once appointed him. This office he held for the long period of sixty years, with the greatest advantage to his numerous students. He died in 1837. The year previous to his death he was advanced to the principalship, at the venerable age of ninety. Dr. Hunter's editions of many of the Latin classics are accounted the most accurate and judicious ever offered to the public.

Dr. Thomas Jackson was born in the parish of Carsphairn, in Kirkcudbrightshire, in December, 1773. He received his Uni-

versity education at Glasgow, and in 1792 was appointed rector of the Ayr Academy. In 1805 he was elected Professor of Natural Philosophy in the United College, but from a dispute regarding the election was not inducted till four years after. He died in February, 1837, aged sixty-four years. He published a work on Theoretic Mechanics, wrote the article "Statics" in the Edinburgh Encyclopædia, and various other valuable articles in the scientific journals. Besides his scientific attainments, he was an eminent classical scholar.

Dr. James Brown was born of humble parents near the village of Lochgelly, in the parish of Auchterderran, in Fife, in 1764. He prosecuted his studies at the Grammar School of Cupar-Fife, and at the University of St. Andrews. At the University, he much distinguished himself by his classical attainments, but especially by his proficiency in his mathematical studies. In 1785, he was appointed to teach the mathematical classes in the United College for Professor Vilant,* who was long, from bad health, incapacitated for the discharge of his duties. In 1790, he was presented by the United College to the church of Dunino, where he laboured for some years with remarkable ability and acceptance. In 1796, he was appointed, chiefly through the strong recommendation of the distinguished Dr. John Hunter of the United College, to the Professorship of Natural Philosophy in the University of Glasgow. In this new and important sphere, however, though his first appearances were exceedingly brilliant, he was not destined long to hold a conspicuous position. After discharging the duties of his chair during one session, his promising career was interrupted by unequal spirits and bodily infirmities. For some years he taught by deputy, but afterwards resigned his chair on a retiring allowance from the College. He again fixed his residence at St. Andrews, but afterwards removed to

* Professor Nicolas Vilant has published an ingenious work, entitled "Mathematical Analysis." He was admitted Professor of Mathematics in the United College in 1765, and died in 1807. During the forty-two years of his incumbency, he taught, from ill health, thirty years by deputy. Among his assistants, besides Dr. Brown, we find the names of Mr. West, the distinguished mathematician, Thomas Chalmers, and Thomas Duncan.

Edinburgh, where he died in November, 1838, in his seventy-fifth year. Dr. Brown was a man of fine taste, powerful intellect, and splendid imagination; and it is much to be regretted, that he never came forward as an author. His powers of conversation were of a very uncommon order; and many now risen to eminence and distinction, in science and literature, have been heard to attribute their first aspiration after learning, by being early privileged to associate with him. Among the distinguished individuals who cultivated his acquaintance, were Thomas Brown, John Leyden, Thomas Chalmers, James Ivory, John Leslie, and Henry Brougham.

Dr. Thomas Gillespie was a native of Closeburn, the same parish which produced Dr. John Hunter, his distinguished predecessor in the Humanity Chair. He was born in February, 1778, of parents in humble life. He entered the free school of Wallacehall, in his native parish, in 1786; and when a mere boy, much distinguished himself by his classical attainments. Having finished his education at the grammar school, he commenced to teach an adventure school in the parish of Keir, in 1796, where he continued till 1801, when he was appointed usher in the grammar school of Dumfries, under Dr. Carson, who was then rector. In 1802, on the recommendation of Dr. Carson, he repaired to the University of Edinburgh, where his eminent classical knowledge, and powers in the debating clubs, secured him a high reputation. During his college curriculum, he was successively tutor to the present Sir James Dalrymple Hay of Park Place, in Wigtonshire, and the present Earl of Wemyss. Some time after obtaining license as a probationer, in 1813 he was presented to the church living of Cults, and in 1828 was appointed assistant and successor in the Humanity Chair of the United College. In 1836, on the appointment of Dr. Hunter to the principalship, he succeeded to the full enjoyment of the fruits of his office. He died at Dunino, near St. Andrews, on the 11th September, 1844, in the sixty-seventh year of his age. Dr. Gillespie was a profound and accurate Latin scholar, but was especially remarkable for the depth and versatility of his

genius. He contributed numerous articles, both in prose and verse, to the leading periodicals of his time. In Blackwood's Magazine, "the Sketches of Village Character," and in Constable's Magazine, the "Adventures of Ill Tam," and "Feelings and Fortunes of a Scotch Tutor," are from his pen. In 1822, he published a small volume of sermons, entitled "the Seasons contemplated in the Spirit of the Gospel;" and a few years before his death, an *Analecta* for the use of his class, to which are appended some curious observations on grammar.

Dr. George Cook, brother of Dr. John Cook, noticed before, and long distinguished as leader of the Moderate party in the Established Church, was born in the city in March, 1773. After receiving his education at the schools and University of the city, he was licensed to preach, and in 1795, in his twenty-second year, was presented, by St. Mary's College, to the parish of Laurencekirk, in the Presbytery of Fordoun. In 1828 he succeeded Dr. Chalmers as Professor of Moral Philosophy and Political Economy in the United College, the duties of which office, to the period of his death, he discharged with the utmost fidelity. He died in St. Andrews, on the 13th of May, 1845. Dr. Cook, besides being a professor in the University, held the office of Dean of the Thistle, and was one of her Majesty's Chaplains. He long held a distinguished position in the church, and was for many years the revered and acknowledged leader of the Moderate party. His straightforward conduct in the Assembly, and the eloquence and power with which he supported his views on subjects of ecclesiastical polity, secured him the esteem and veneration of both divisions of the house. As the historian of the church, and a powerful writer in support of Christianity, he has long held a distinguished place. His "History of the Reformation," and "History of the Church of Scotland," have always been regarded as works of authority and value.

Dr. Adam Anderson was born of respectable parentage at Kincardine, in Perthshire, in 1780. At an early age he became a student at the University of St. Andrews, and devoting himself to the study of mathematics, chemistry, and natural philosophy, he

was appointed, in the beginning of the present century, teacher of these branches of science in the Academy of Perth. In 1809 he was advanced to the rectorship of the academy, and in this office, for nearly thirty years, he distinguished himself by the profundity of his scientific knowledge, and his facility in communicating instruction. In 1838 he was elected Professor of Natural Philosophy in the United College. Here he devoted himself with the utmost assiduity to the duties of his chair, and was much distinguished for the depth of his research and accuracy of his scientific investigations. He died on the morning of the 4th December, 1846. Dr. Anderson introduced water and gas into Perth, and planned the splendid reservoir in that city, which remains a monument to his genius and taste. It is to be regretted, that he so scantily committed to paper the fruits of his learning and research—all his writings being comprised in a few articles in the Edinburgh Encyclopædia and other scientific journals. These, however, are remarkable for their elegance of expression and vigour of thought.

Dr. Thomas Chalmers was the son of John Chalmers, merchant in Anstruther, and was born in that town on the 17th February, 1780. He entered as a student the United College, in November, 1792, and soon distinguishing himself in his mathematical studies, was, at an early age, appointed assistant to Professor Vilant. Obtaining, in his twenty-first year, license as a probationer, he became assistant to the minister of Cavers; and in May, 1803, on the presentation of the United College, was ordained to the pastoral charge of Kilmany. In July, 1815, he was translated to the Tron Church, Glasgow; and in June, 1819, was transferred to St. John's parish, in the same city. On the 14th November, 1823, he was inducted to the Professorship of Moral Philosophy in the United College; and in November, 1828, was appointed to the Chair of Theology in the University of Edinburgh. In May, 1843, on occasion of the disruption in the Church, he resigned his chair, and was immediately elected by the Free Church, to the Principalship and Professorship of Theology, in the College of that body. He died on the morning of the 31st

of May, 1847. Dr. Chalmers was Moderator of the General Assembly, in 1832, and was unanimously elected as the first Moderator of the General Assembly of the Free Church. He was a D.D. of St. Andrews' University, and LL.D. of Cambridge. He also had the high honour of being appointed a corresponding member of the National Institute of France. As an eloquent preacher, and distinguished theological writer, Thomas Chalmers has secured for himself an imperishable name wherever Christianity is known, while his powerful and vigorous efforts for the spread of the Gospel among his countrymen, and his own personal genuine piety and amenity of mind, will embalm his memory in the bosom of every true hearted Scotsman. Besides his mathematical attainments, and remarkable theological knowledge, Dr. Chalmers was a distinguished student of chemistry. When minister of Kilmany, he delivered lectures on different branches of this science, which were numerously attended and highly appreciated. A full account of Dr. Chalmers and his numerous writings is anxiously looked for, from the talented pen of his son-in-law and literary executor, Dr. William Hanna of Skirling.

Dr. William Tennant, Professor of Oriental Languages in St. Mary's College, was born at Anstruther, on the 16th May, 1784. His father was a small merchant in that town. Being malformed at birth in both his limbs, he was early dedicated to a learned profession. After receiving a competent rudimentary education, he was sent to the University of St. Andrews in 1799, where, during two years of attendance, he much distinguished himself, especially by his classical proficiency. He afterwards became clerk to his brother, then a corn-factor at Anstruther, still continuing to devote himself, however, during his leisure hours, to the study of the Latin and Greek classics, and also of general literature. In 1813 he was elected schoolmaster of the parish of Dunino, near St. Andrews; and in three years afterwards, was called to the more lucrative office of parochial teacher of Lasswade, near Edinburgh. In 1819 he was elected teacher of Classical and Oriental Languages in Dollar Academy, and in 1834 was elevated to the Hebrew Chair in St. Mary's College. His death took

place at Devongrove, near Dollar, on the 15th of October, 1848. Dr. Tennant is chiefly known as author of the poem of "Anster Fair," which was published in 1812, and has been frequently reprinted. The structure of the poem is frivolous; but the poetry is of a superior order. His other poetical productions—"Cardinal Beaton," "John Baliol," "Papistry Stormed," the "Thane of Fife," and "Hebrew Dramas"—have never attained celebrity. The latter work, however, which was published a few years before his death, abounds in genuine poetical expression, and merits a perusal. In 1840, he published a small "Synopsis of Syriac and Chaldaic Grammar," for the use of his class. His acquaintance with the eastern languages was extensive, and his desire to communicate his knowledge to others was uniformly a prominent feature in his character.

A list of all the distinguished men educated at the University will be found in the Appendix to Mr. Lyon's large "History." On examining the Matriculation Register, we find enrolled, nearly in the same year, towards the commencement of the last decade of last century, the names of Robert Spankie, Thomas Chalmers, John Campbell, and Thomas Duncan, who were destined to rise by their talents and industry, to occupy and adorn positions of honour and independence. Of the two former, now deceased, one became an eminent sergent-at-law, and the other a very distinguished divine. Of the two latter, the first is a British Peer, a member of the Privy Council, and under the existing administration, Chancellor of the Duchy of Lancaster; and the other fills, with great credit to himself, and much advantage to the public, the chair of Mathematics in the United College, and has given to the world many valuable works on the mathematical science. The Right Reverend John Strachan, the present Lord Bishop of Toronto, after filling the office of parish schoolmaster, first at Dunino, and afterwards at Kettle, studied Divinity at St. Mary's College, in the sessions of 1797-98 and 1798-99.

CHAPTER X.

RECENT IMPROVEMENTS.

AFTER being denuded of its archiepiscopal pre-eminence, the city rapidly sunk into complete and apparently irretrievable decay; and even since the commencement of the present century, when the fragile tenements of timber, which formed a very considerable proportion of the abodes of the citizens, were substituted by erections of stone, much was wanting to effect the renovation of the town, and to secure the comfort of the inhabitants. Still the streets were covered with grass—the water-courses obstructed by mud, and the external aspect of the houses dingy and disagreeable. If reforms were achieved, they were to promote individual interests alone—if general reform was attempted, for want of funds it generally failed. Amid crumbling walls, and green-clad streets, the citizens lived in contented ease and hopeless indifference. A golden age was, however, in reserve for the ancient but long neglected metropolis. Major Hugh Lyon Playfair of St. Leonard's was elected chief magistrate of the burgh, on the 4th November, 1842, and from that date we must trace that course of reform which has renovated the town into a worthy remnant of its bygone splendour.

For many years prior to Major Playfair's accession to the civic chair, the members of the Town Council were divided into parties; and amid complicated law-suits, and useless disputations, the funds of the city were consumed. As the first step to reform, the Major successfully recommended the various contending parties to settle their disputes by arbitration, and to avoid such differences for the future. Having thus promoted union at the council-board,

and retrieved the funds of the corporation, the Major immediately devoted himself to the permanent improvement of the city. The condition of the streets first claimed his attention.*

South Street had repeatedly undergone repair through the exertions of enterprising citizens; and so recently as the year 1823, £1400, collected chiefly by subscription, were expended on it. In 1842, the effects of former improvements had disappeared—the centre of the street was rough and indented—the patches of foot pavement along the sides were broken and useless. Raising the sum of £500, chiefly through the subscriptions of the merchants and middle classes in the city, the proceeds from an exhibition of paintings and curiosities in the Town Hall, and the profits of a ladies' sale, with some limited aid from the neighbouring gentry and occasional visiters, the Major was enabled to lay, on each side of the whole length of the street, a handsome line of substantial foot pavement upwards of four feet in breadth. If porches or projections threatened to interfere with the continuity of the line, these, on the consent of the proprietors being obtained, were immediately† removed; and to remedy the interruptions consequent on the unequal joinings of the houses, the pavement was placed in a straight line, at a considerable distance in front of the buildings. To promote their own comfort, as well as to add to the respectability of their several premises, the individual proprietors and occupiers were constrained to fill up with pavement the intermediate spaces in front of their respective dwellings, so that the street on each side now presents a continuous

* In this chapter we have omitted to notice a number of the recent improvements which have formerly been referred to in the course of the work, as we conceive it unnecessary to recapitulate what has already been fully described.

† If the consent of the proprietors was obtained in the evening, the porches and projections were in general completely removed before the appearance of the morning's sun. It may not be improper to remark, that, in former times, street projections were not viewed by the civic authorities as obstructive, but on the contrary as ornamental. On the 3d July, 1782, the Town Council, as appears from their records, granted authority to Dr. John Hunter "to erect a paling and wall in line with the wall in front of the College Church, as it would be an ornament to that locality." The wall in front of the College Church, in the course of the recent improvements, was removed as hideous and obstructive.

line of foot pavement, in many parts to the breadth of twenty feet. To render the centre of the street a safe and convenient thoroughfare for carriages, the Provost applied to the County Trustees to collect the statute labour money hitherto uplifted by the town, and to expend it in macadamizing the street, and in keeping it in future repair. The proposal being acceded to, the surface of the street is now smooth and convenient; while the din of passing carriages, hitherto so loud and disagreeable, has completely ceased. The street has been otherwise improved by the huge stone erections for wells being substituted by handsome metal erections—the round gas lamps being removed for elegant square ones—the old projecting railing in front of Town Church being substituted by a properly constructed new railing—the greater number of the houses being externally re-painted, or otherwise renovated—old and dilapidated houses being removed, and by the water channels and sewers being cleaned out and repaired. The erection of the elegant and commodious buildings of Albert Place, planned by Mr. Scott, architect, Dundee, has also added much to the dignity and beauty of the street.

Market Street was paved in 1820, at the expense of nearly £300, when blocks of stone, of immense size, which constituted the ancient surface of the street, were removed, much to the annoyance and vexation of aged citizens, who were in the habit of estimating their comparative agility, by the facility with which they could leap from one stone to another. The centre of the street is still rough and indented, but each side, chiefly through the liberality of a generous and public-spirited lady,* has recently been neatly laid with foot pavement. The Town Hall, situated in the middle of the street, being long felt as an obstruction, and regarded as a deformity, it has been proposed to remove it, and to erect a more convenient building in a more

* The distinguished liberality of this excellent lady is worthy of particular notice. It affords us much pleasure to state, that recently she was waited on by a number of the citizens, who presented her with an elegant piece of plate, conveying, in a suitable inscription, their high sense of her zeal for the improvement of the city, and their sincere appreciation of her general benevolence.

suitable locality; but sufficient funds for this purpose have not yet been procured.*

North Street had long been notorious as the region of putridity and stagnation. Of late it has undergone very considerable improvement, heaps of filth which gradually accumulate on its surface being regularly removed, and a considerable portion of each side being provided with foot pavement. It is at present proposed by Provost Playfair to repair the causeway in the centre, to construct water channels along each side, and to complete the foot pavement—improvements which, from the amount of subscription already realized, are likely very soon to be carried into effect. The other streets have also undergone surveillance and improvement, and have been rendered worthy of their new nomenclature. Church Street, College Street, and Union Street, have been entirely repaved, and likewise provided with suitable foot pavement. South and North Castle Streets have been relaid. Abbey Street was paved in 1832, under the former regime, but has yet to undergo the operations of the modern reform.

The extension of Bell Street to South Street, from the various interests involved, some years prior to the reign of Provost Playfair had been completely despaired of. It is now opened, and the buildings are considerably advanced. The whole of the site was purchased by Provost Playfair for £2000, which have been

* Shortly after Major Playfair's elevation to the civic chair, he issued the following:—

“NOTICE UNIVERSAL.

“It is hereby intimated to all those who have or may have any funds at their disposal, and who are hesitating to what purpose they will apply them during life or at their demise, that the ancient city of St. Andrews is a field where a bequest might be made for a purpose which would perpetuate the name of the donor to future ages—namely, to furnish the means, either by deed or gift, for removing the present Town Hall from the centre of the street (where it is a great obstruction and deformity), and to build another which should contain a market-place, assembly rooms, and other conveniences, thus securing to the donor the gratitude and blessings of generations to come. Any person feeling inclined to promote this great public work, will receive every information on the subject, on application to Major Playfair, the provost of the city.”

refunded for him by the town. The houses, as in the northern portion, will be built on the east side only, the other being appropriated for gardens and flower-plots. The formation of this street is an improvement of the utmost value, as thereby South Street and the Madras College are rendered directly accessible to the western parts of Market Street and North Street. Some new streets, crescents, and terraces, have been projected, and are in the course of erection. Playfair Terrace, in continuation of Pilmor Place, was commenced three years ago, and a number of the houses have been erected, from excellent plans furnished by Mr. George Rae, the city architect. Gillespie Terrace, so called in memory of the late Professor Gillespie—to consist of a line of houses of one storey, immediately at the back of Playfair Terrace, and fronting Martyrs' Monument, with neat flower-plots in front, sloping down towards the Scores, has just been commenced. Operations have also begun in that field, formerly known as *Colonel Holcroft's Park*, on the east of the City Road, with the view of erecting a crescent, consisting of houses of a very superior description, with coach-houses and other suitable conveniences, so as to induce families of rank and fortune to settle in the city. The field was purchased about three years since by Sir John Gladstone of Fasque, and James Hope, Esq. of London. All the streets have been recently numbered, by authority of the Magistrates and Council.

The building of the *West Port*,* by which South Street is entered from the west, had long assumed the dingy aspect of a neglected ruin. Through the exertions of the Provost and John Grant, Esq. of Kilgraston, in 1843, the structure was completely renovated; the huge uncouth buttresses, projecting into the street were removed, and substituted by buttresses at once elegant and powerful; and the arms of the city on the east, and

* The history of this ancient structure is unknown. There is no reason to believe, that it is the remnant of the city wall, since there is no notice in history of the city being so surrounded. Another Port, situated at the west part of North Street, but of less elegant construction, was removed in 1836, to extend the thoroughfare.

representation of David I. on horseback, the sovereign who first conveyed municipal privileges to the burgh, on the west, inserted above the principal archway.

On the removal of the infant school to its present convenient and healthful position in front of North Bell Street, the Provost converted the building behind the church, in which it had formerly been taught, into a spacious City Hall, which supplied a desideratum for the accommodation of large public meetings long felt to exist.*

The large wall along the south side of the road, leading from South Street through the Pends to the shore, had become fearfully dilapidated and dangerous. This, at the urgent request of the Provost, has been wholly rebuilt by the United College, the ancient architectural decorations being retained. The road and foot-path have also been improved.

The burial-ground had long been treated with neglect. A few years since, Provost Playfair, by application to the Commissioners of Woods and Forests, was enabled to add to it two adjoining pieces of ground—to have spacious walks laid out† among the ruins, and to have the whole surrounded by an elegant wall. Now the citizens and strangers have free access to the grounds, and daily, in fine weather, numbers of persons may be seen meditating among the ruins. The Provost has repeatedly applied to the Commissioners to have the graves levelled, and the tombstones placed in regular order; and there is reason to hope that this excellent improvement may soon be carried out.

The Scores Walk, one of the best situated in the kingdom, had long been unheeded, was polluted by filth, and interrupted by hillocks. It has, under the superintendence of Provost Playfair, been neatly levelled, and partly decorated with grass, and partly covered with gravel, so as to form a most delightful and inte-

* Shortly after its completion, about two hundred of the citizens and others assembled in the City Hall, at a public supper, on the evening of the 27th October, 1845, when Provost Playfair's health was drunk with all the honours.

† The formation of the walks was at first virulently opposed by a number of the citizens, but since they have been carried out they are universally approved of.

resting promenade. A chalybeate well, east of the city, far famed for its virtues, and much resorted to by invalids, has been put in high order; and Lady Buchan's Cave, long unapproachable from large quantities of rock having been washed away by the tide, is now rendered accessible to visitors. The sea had long been making rapid encroachments, at high tides, on the north part of the city property, between the Union Parlour and the Swilcan Burn, which forms part of the golfing ground. Provost Playfair caused an embankment to be raised along the side, and the portion of ground hitherto exposed to the action of the waves to be covered with earth and sown with grass; so that several acres have been retrieved to the golfing-ground. To accommodate the ladies and others viewing the great golf matches, seats are erected on the top of the Witch Hill—round Martyrs' Monument, and on the places adjoining.

To contribute to the in-door entertainment of the golfers and others, the Provost, on the 26th January, 1835, established the Union Club, which originally composed of forty-five members, had the Club House or Union Parlour fitted up for its accommodation. The Union Club at present consists of 230 members, who are chosen by ballot—one black ball excluding a candidate. Every member must belong to the golf club, and must pay the annual subscription of ten shillings, with two pounds of entry money. The building rented by the club contains an excellent reading-room, amply provided with newspapers and maps of almost every country, which is supported by the members resident in the city. A spacious billiard-table, in a separate apartment, and convenient dressing-rooms for golf, are also contained in the building. Provisions and wines are supplied at moderate prices. The club-house, which has been under the charge of Provost Playfair since the commencement of the club, assisted by two directors annually chosen, has of late years been extended and improved, and the funds have accumulated to an amount sufficient to meet unforeseen contingencies. A miniature likeness of Provost Playfair, as founder of the club, is hung up in the reading-room. For the amusement of those citizens who are

fond of the national game of curling, a small but convenient pond has recently been formed at the Links.

But while thus vigorously devoting himself to the external decoration of the city, and to the promotion of the general comfort of the citizens, Provost Playfair has likewise displayed a warm interest in the moral and religious regeneration of all classes of the inhabitants. The demoralizing condition of the fisher population had long been a source of regret to the respectable citizens, and many fruitless attempts had from time to time been made to rescue them from their state of filth, misery, and degradation. The Provost fearlessly undertook the task to reclaim them, and has been completely successful. The wretched abodes of filth have been cleaned out, the men led to cherish temperance, and the women to seek after domestic comfort and cleanliness. A school has been erected for the special purpose of instructing the children, and a reading-room fitted up for the general use of the body, which, well stored with useful publications and works of standard value, was ably superintended by the late Dr. Gillespie, and is at present under the judicious management of A. K. Lindsay, Esq. of Balmungo. Through the kindness of Principal Haldane and Colonel Playfair, a sermon is generally preached to them weekly by an authorized missionary; and tracts and other small religious publications are distributed among the individual families. For the greater comfort and convenience of the fishers, the Provost proposed, a few years ago, to erect for their accommodation a large and commodious building on the east bents, near the harbour, to which he intended to attach the imposing name of "Victoria Terrace." After the ground for a foundation however, had, at considerable expense, been prepared, difficulties occurred in the prosecution of the scheme, owing to which it has, meanwhile, been abandoned. Encouraged by the Provost, three years ago, the mechanics commenced the formation of a public library—an undertaking in which they have since been much aided by the citizens, and by the subscribers to the old subscription library, who have handed over to them all their books, so that their collection may now

amount to several hundred volumes. The mechanics have also established a public reading-room, which is well supplied with newspapers and periodicals, and is open, on a small contribution, to the public. Since 1847, when the citizens were deprived of the privilege of receiving books from the University Library, a new subscription library has been established, in which all the newest publications are received, and to which a reading-room is attached. The annual subscription of the members is one guinea. Recently, lectures on several interesting branches of literature and science were delivered in the Town-Hall by gentlemen of eminence and learning, which were very numerous attended, and will lead, we trust, to the formation of a scientific association.

The most recent great improvement of Provost Playfair, has been the erection of a lamp on the top of the westmost tower* of the northern part of the Abbey Wall, for the guidance and direction of vessels at sea. Seamen had often experienced great difficulty

* We may here take occasion to remark, that all the improvements in the city during the provostship of Major Playfair, have been carried out with the utmost regard to the preservation or renovation of the ancient architectural remains. It is evident, from the nature and position of the turret, and from other circumstances, that it had been constructed as a light tower, to afford guidance to mariners navigating the dangerous bay. A similar turret is attached to the Abbey of Arbroath. The Cathedral turret, after the lapse of several centuries, has then been restored to its original use. Before the Major's accession to the civic chair, matters in this respect, even in recent times, were very differently conducted in the city; the most venerable fragments of antiquity being sacrificed to serve the most trifling purposes of temporary expediency. Among many other disfigurements of the beautiful ruins, we would refer to the following, which have occurred within the last thirty years:—The hot and green-house of the modern villa of the Priory lean against the Cathedral wall, their red brick chimneys, which reach up to the Gothic windows, sending forth volumes of smoke upon their antique mullions—the highly decorated arches of the Chapter-house of the Cathedral, which were only laid open from a mass of rubbish seven years ago, are built up with plain brick-work—one of the centre arches of the Pends, which formed so great an ornament to that magnificent gateway, has, within the last twelve years, been removed—a part of the venerable Chapel of St. Leonard's has been taken down—against the Abbey wall, at the side of the beautiful gate at the shore, a large shed for coals and tiles has been erected—and on the same wall, farther south, a modern house of two storeys has been built. May we express a hope that the spirit of vandalism has at length for ever taken its departure from the ancient city?

in making for the harbour in thick weather, and several casualties in the bay had consequently occurred. This lamp, known by the name of the *Turret Light*, and which may be seen at many miles distance seaward, was therefore erected at the expense of the Commissioners of Northern Lights, on the urgent solicitation of the Provost. The lamp is kept burning during night at the expense of the Town-Council. To testify their gratitude to the Provost, and their high appreciation of his services in procuring the erection, on the evening of the 12th February, 1849, being the first night of the illumination of the lamp, the whole seamen of the city, preceded by an instrumental band of music, walked in procession to his residence at St. Leonards, and presented him with an address of congratulation, amidst the cheers and shouts of a numerous assemblage of spectators. At the same time, a similar address was presented from the shipowners and shipmasters of Ferry-Port-on-Craig. The muse was also propitious on the occasion, numerous poetical pieces having appeared in the city in honour of the event. As a specimen of the effusions, we subjoin a few verses from one of them:—

" Say not that the mariner's heart is cold,
That he feels not gratitude's glow,
That he passes unheeding where science and art
Their labours and triumph show.

" When he sees a light revolving bright
As he nears St. Andrews' Bay,
He blesses the beacon which points his path,
And exults in the friendly ray.

* * * *

" When he sees a light on yon turret height,
Like a planet in middle air,
Then his heart responds with a grateful throb
To the Provost who placed it there."

The old light-house, at the end of the long pier, has since been removed, and a pillar and lantern erected on the same site, which will display a light seaward, of a light red colour, that will be visible at the distance of about four miles, save when there is occasion to warn vessels not to approach the harbour, when the light will be changed to a green colour. By keeping the red light

on the star-board hand, a little clear with the turret light, vessels may enter the harbour with safety—the two lights bearing from each other S.E. $\frac{1}{4}$ E. and N.W. $\frac{1}{4}$ W.

Such is a short account of what has been done on behalf of the ancient and once metropolitan city of St. Andrews within the last few years, chiefly through the energy and perseverance of its present active chief magistrate. But for carrying out these improvements, the public are also specially indebted to the distinguished liberality of the citizens and the members of the corporation, as without the liberal contributions of the one, and frank co-operation of the other, the greater number of these works of reform could not have been effected. To his brother magistrates we have heard Provost Playfair express himself as being much indebted for many judicious and valuable suggestions, as well as to several professional persons in the city, of ingenuity and talent. It is satisfactory to add, that all the improvements have been carried out by native workmen, whose skill is amply attested by the elegance and taste with which they have finished them.

The zeal and indefatigable exertions of Provost Playfair for the renovation of the city, and welfare of the citizens, have not been unattended by substantial acknowledgments. In 1844, the Major was invited by the citizens to a public dinner in the Town Hall, but this he respectfully declined. In 1846, he was requested to sit for his portrait, which having agreed to do, a very beautiful painting, and very striking likeness, issued from the studio of Mr. Watson Gordon. The portrait was presented in the Town Hall, on the 10th April 1847, at a public breakfast given to the Provost in honour of the occasion,* and now hangs in the Hall, surrounded with a splendid frame, with the portraits of Mr. Durham of Largo, a benefactor of the city, and of the celebrated George Dempster of Dunnichen. On the 25th November last, two magnificent and costly lamps,† having the arms of

* See Appendix F.

† These beautiful lamps were executed by Mr. Bannatyne and Co., George Street, and by the Messrs. Blackie, at their foundry, Edinburgh.

the city beautifully painted on the one, and the arms of the Major on the other, were placed, at the expense of numerous subscribers in the city, on the columns on each side of his gate at St. Leonards, in honour of his accepting the office of Provost for the third time. But the fame of Major Playfair, as a city reformer, has not been confined to the immediate scene of his meritorious labours, but has extensively become as a household word.

Our History of St. Andrews would be incomplete, if we omitted to notice one of the chief modern objects of attraction in the city—the garden of Provost Playfair at St. Leonards, open to the inspection of the public, through the generous liberality of its spirited owner. Any description of ours must fail in conveying an adequate conception of this miniature Eden. The flower garden, immediately behind the Major's house, is tastefully decorated by beds of flowers, arranged in figures of every form. Along the stream, which traverses the lower garden, are arranged objects alike scientific, amusing, and beautiful. In the centre stands a magnificent rustic pagoda, ninety feet in height, which may be ascended by safe and convenient ladders erected in the interior. On the top amusing figures of men and beasts are kept in lively motion by the gentlest breeze; and from a cistern, fitted up in the structure, at the height of fifty feet—into which water is conveyed by a forcing pump, worked by a water wheel, pipes are conducted downwards, which immediately are made to re-ascend, spouting forth beautiful fountains, which, in their fall downward, lead to the commotion of amusing theatricals. Westward along the stream is a powerful Archimedes' screw, a Barker's mill, and an amusing group of ladies and gentlemen tripping on light fantastic toe to waltzes and gallopades, played by a sedate old man on an excellent organ, all driven by another water wheel. Eastward, suspension bridges and curious arches of rock-work, ornamented with flowers and sea plants, are thrown across the stream; and over it, beautiful models of ships are erected. In this portion of the garden are

likewise placed monuments to philosophers, poets, warriors, benefactors, and martyrs of every description. Round the greater part of both divisions is conducted on a white tablet, a chronological history of the world till a recent date—all the remarkable events of every nation being recorded in historical order with minuteness and accuracy. Along the course of the tablet are also represented the planets with their satellites, according to to their relative magnitude and distance from the sun, and the length of the most remarkable line of battle-ships, frigates, and conservatories in the world, an examination of the whole being calculated to afford several hours of most rational instruction and most interesting amusement.





APPENDIX.

APPENDIX.

A.—PAGE 27.

CHARTER OF BISHOP ROBERT CONCERNING THE BURGH.

THE following charter of Bishop Robert, translated from the first volume of the Acts of the Scottish Parliament, recently printed, is without date, but was probably granted about 1140.

“ Robert, by the grace of God, the humble minister of St. Andrews, to all the faithful, as well future as present — *salutem*. Be it known to you, that by the help of God, and the permission of David our king, we have appointed a burgh at St. Andrews, in Scotland; and in this burgh we have made Mainard, a Fleming, Provost (*prefectum*), with consent of the king, and with his express confirmation: And to the foresaid Mainard, and his heirs in the said burgh, we grant, on account of his services to us and ours, faithfully rendered, three tofts,* entirely exempt from all custom, namely, from the Burgh Street as far as the Prior's Stream, for sixteen *nummi*,† being four *denarii*‡ for each virgate§ of land. And because he is among the first of those who began to build and restore the said burgh, we therefore humbly entreat our successors, that for the love of God, of St. Andrew, and of us, they may love and cherish him and his heirs; and let no one do him or his any injury, on pain of excommunication of God, of St. Andrew, and of us; and if any should, on any account, do him injury, then, for the sake of God, let not the king of the country delay to avenge him; but if he will not do so, then may the just and impartial Judge of Kings avenge him in the day of judgment; for the said burgh is the charitable gift of the above blessed king, and the said Mainard

* A toft is a space for a house and garden. These tofts probably extended from what is now the South Street to the Kinness Burn.

† A *nummus* was about 1½d.

‡ A *denarius*, 7½d.

§ A *virgate* of land (from *virga*) differed so much in different places, that it is impossible to say how much it comprehended.

was the burges of that king in Berwick, whom, together with the above charitable gift, he freely gave to St. Andrew and to us. These witnesses, a prior of the church of the said town,

“ WILLIAM.
TORRELD.”

B.—PAGE 52.

GEORGE WISHART.

A CHARGE has been brought against Wishart by the Rev. Mr. Lyon, in his Histories of St. Andrews, of joining in a conspiracy against the life of Cardinal Beaton, which was suggested and promoted by Henry VIII. of England. In his first history, published in 1838, Mr. Lyon states, that “ Beaton was *no doubt* aware of Wishart’s concern in the conspiracy, and with some difficulty got him arrested; but thinking that he could more easily substantiate (the charge of) heresy against him than conspiracy and treason, he had him tried and executed on the first of these charges.” In his late work, he thus writes—“ Whether Beaton was aware of the existence of the conspiracy cannot be known with certainty. Probably he *was not*, for the affair was kept a profound secret, and has only of late years come to light.”

The charge of conspiracy, Mr. Lyon endeavours to substantiate from a letter, addressed by the Earl of Hertford to Henry VIII., dated Newcastle, 17th April, 1544, and published in the Appendix to the fifth volume of Tytler’s History of Scotland. The letter is as follows—“ Please it your Highness to understand, that this day arrived here with me a Scotchman, called Wishart, and brought over a letter from the Larde of Brunstone, which I send your Highness herewith; and according to his request, have taken order for the repayre of the said Wishart to your Majestie by post, both for the deliverance of such letters as he hath to your Majestie from the said Brunstone, and also for the declaracion of his evidence, which, as I can perceyve by him, consisteth in two poynts; one is, the Larde of Graunge, late Thesaaurer of Scotland, the Mr. of Rothies th’ Erl of Rothies’ eldest son, and John Chartres, wolde attempt eyther t’ apprehend or slee the Cardinal at some time, when he shall goe through the Fyfland, as he doth sundrie times, to Sanct Andrewes, and in case they can so apprehend him, will delyver him unto your Majestie; which attemptate, he sayeth, they will enterprize if

they knew your Majestie's pleasure therein, and what supportacion and maintainance your Majestie wold minister unto them after the execution of the same, in case they should be pursued afterwards by any of their enemies. The other is, that in case your Majestie would grant unto them a convenyent entertainment for to keep 1000 or 1500 men in wages for a month or two, they, joyning with the power of the Erl Marshall, the saide M^r. of Rothes, the Larde of Calder, and others of the Lord Gray's friends, will take upon them, at such tyme as your Majestie's armye shall be in Scotland, to destroy the abbey and toun of Arbroath, being the cardinall's; and all the other byshoppis and abbotis houses and cuntryes on that syde the water thereabouts; and to apprehend all those which they say be the principal impugnators of the amyte betwixt England and Scotland; for the which they should have a good opportunity, as they say, when the power of the said byshoppis and abbotis shall resort towards Edinburgh to resist your Majestie's army. And for the execution of these things, the said Wishart sayeth, that the said Erl Marshall, and others afore named, will capitulate with your Majestie in writing, under their handes and seales, afore they shall desyr any supplie or ayde of money at your Majestie's handes. This is the effect of his credence, with sundry other advertisements of the gret contention and division that is at this present within the realm of Scotland, which, we doubt not, he will declare unto your Majestie at good length."

Admitting the authenticity of this letter, which has been disputed, Mr. Lyon adduces no proof for the identity of the two Wisharts, farther than their bearing the same surname, and being contemporaries; and Mr. Tytler, whom Mr. Lyon quotes, does not consider the martyr the same person as the messenger. And further, it can be shown, on the authority of Tytler, that as George Wishart, the martyr, returned from England (whither he had found it necessary previously to betake himself) with the Scottish Commissioners, for the promotion of the proposed marriage between the infant Edward of England and the infant Mary of Scotland, in July, 1543, there is no evidence that he was absent from Scotland after that period. Dr. Robertson, in his History of Scotland, considers that John Wishart of Pitarrow, a zealous Reformer, may have been the messenger to England of the malecontents in Scotland; but this is a mere matter of conjecture. For the purpose of exculpating the martyr, it is unnecessary to show who Wishart the messenger really was; and

until Mr. Lyon can clearly establish that there were no more Wisharts than one, at the period when the Earl of Hertford's letter was written, then the martyr must be held guiltless of the crime laid to his charge.

Mr. Lyon is unwilling to admit that Wishart made prediction at the stake of the Cardinal's death; but "this," he says, "if true, would put the matter in question beyond doubt, since it *could* only have arisen from his being privy to the conspiracy." On such a solemn occasion, may not the martyr have been supernaturally endowed? Dr. Cook, in his History of the Church, well remarks, "that the Supreme Being may, in seasons of difficulty, thus enlighten his servants, cannot be doubted." Wishart was suffering a cruel death to attain the downfall of a system of gross religious corruption, and we regard it not as matter of surprise, that the Almighty, by the mouth of his dying servant, should give cause to the multitude of exultation and hope in the midst of the most fearful persecution. On this subject we have much pleasure in referring the reader to a small work, entitled "Vindication of the Scottish Martyrs and Reformers," by the Rev. Mr. Lothian of St. Andrews.

C.—PAGE 65.

ARCHIEPISCOPAL RANK—ANCIENT AND MODERN ECCLESIASTICAL
REVENUES OF ST. ANDREWS.

SCOTLAND was divided into dioceses by Malcolm III., and the Bishop of St. Andrews was styled *episcopus maximus*. In the reign of Malcolm IV., the See of St. Andrews comprehended the modern counties of Fife, Kinross, and Clackmannan, a part of Perthshire, of Forfarshire and the Mearns, the three Lothians, Berwickshire, and Roxburghshire. The bishop extended his ecclesiastical authority over those extensive districts, containing two hundred and forty-five parishes; was sole patron of one hundred and thirty-one benefices; and no appointment to any abbey, priory, or religious institution within the bounds of his See, could be made without his special sanction and approval. When Bishop Graham, in 1472, had the See, by Papal authority, elevated to the dignity of an archbishoprick, he was appointed, in virtue of his office and position, *legatus natus*, or supreme

ruler in ecclesiastical affairs over the other dioceses in the kingdom. Even after the erection of the See of Glasgow into an archbishoprick, the Archbishop of St. Andrews still held sway over the most important dioceses—Dunkeld, Dunblane, Brechin, Aberdeen, Murray, Ross, Caithness, and Orkney—the dioceses of Galloway, Argyle, and the Isles, being only surrendered to the western primate.

The temporal power of the archbishop was nearly equal to his ecclesiastical authority. In right of his office as count-palatine, by a chancellor* under him, he could confer civil honours as a sovereign, coin money, exercise extensive civil and criminal jurisdiction, and seize on the estates and goods of those condemned by his court. He was possessed of three regalities—Monymusk in Aberdeenshire, Kirkliston in Linlithgowshire, and St. Andrews. Of the first, the Marquis of Huntly was hereditary bailie, and paid to the archbishop the annual feu-duty of £300 Scots. Of the second, which comprehended all the diocese south of the Forth, the Earls of Winton, and afterwards the Lairds of Hopetoun, were hereditary bailies; and the bailie of the third, which included Fife, Perth, Forfar, and the Mearns, was first Learmonth of Dairsie, and afterwards the Earl of Crawford. The office of hereditary bailie, it may be proper to remark, long survived the archbishoprick, and was only abolished by Act of Parliament in 1748. The hereditary representative of the *dempster* or executioner in the regality of St. Andrews, of the name of Wann, still retains in feu an official residence, and four acres of land, near the Gair Bridge, which were originally granted by Archbishop Hamilton. The archbishop was also invested with the power of lord admiral at all the seaports within the district of Fife, and was privileged to exact custom on all goods exported from them. He was perpetual chancellor of the University of St. Andrews—the Provost and Magistrates of the city could not act without his permission—and every burgess had to swear allegiance to him as well as to the sovereign. He was frequently appointed lord chancellor of the kingdom, and was generally called on to officiate at the coronation of the monarch.

In rank the archbishop held place next to the royal family, and was thus exalted above all the lords temporal as well as spiritual in the realm. He took his seat in Parliament as Lord

* After the erection of the diocese of Edinburgh, the bishop of that See was *ex officio* chancellor in the archbishoprick of St. Andrews.

Archbishop of St. Andrews, Primate of the kingdom, Lord of the Lordship and Priory of St. Andrews, Lord Keig and Monymusk, Lord Boarhills and Polduff, Lord Kirkliston, Lord Bishopshire, Lord Muckhartshire, Lord Scotsraig, Lord Stow, Lord Monymeal, Lord Dairsie, Lord Angus, Lord Tynningham, and Lord Little Preston.* Martine of Clermont, in writing of the dignity of Archbishop Sharpe, observes, that "one marquis, fifteen earls, three viscounts, five barons, and many persons of inferior rank, held lands of the primate; nor was there any subject in Scotland who had the superiority of more land than himself."

In the early part of the fourteenth century, Bishop Lambert erected for himself and successors a number of manorial residences in different parts of the diocese; so that, besides the Castle of St. Andrews, and the Palace of Inchmurtach, which latter must have been erected before the time of Bishop Malvoisine, who died in it in 1238, the succeeding bishops and archbishops had palaces at Linlithgow, Stow, and Kinghorn, and inferior residences at Dairsie, Monimeal, Torry, Muckhart, Kettins, Linton, and Monymusk. The offices in the archbishop's household were such as might have pertained to the royal palace. Two of them were hereditary—the marshal, which was held by the representative head of the Makgills of Kemback, and the constable, who was of the house of Wemyss of Lathoker. There were, besides in the household, a chaplain, an usher, a majordomo, a butler, and a secretary.

The revenues of the bishoprick, in the 13th century, amounted to a sum equal to £40,000 of modern money; and in the fifteenth century they would seem to have amounted even to a larger sum; but a considerable part of them was gradually taken away in endowing the priory—in founding and partly endowing the Monastery of Scotland Well—in erecting the Dominican and Franciscan Monasteries—in building and endowing the Colleges of St. Salvator,† St. Leonard, and St. Mary—and in bribing the Earl of Argyle to support Archbishop Shevez in his dispute with the newly-appointed Archbishop of Glasgow, by a perpetual

* On the fall of the archbishoprick all those titles became extinct. The only title now connected with the city is the Dukedom of St. Andrews—the Scottish title appropriated to one of the younger members of the royal family. The Queen Dowager is the present Duchess of St. Andrews.

† Bishop Kennedy, during the twenty-six years of his episcopate, expended on the building and endowment of St. Salvator's College, the erection of Greyfriars' Monastery, the construction of his barge, and the rearing of his own monument, a sum equal to £300,000 of our present money.

lease, nearly amounting to a free grant of the archiepiscopal estate of Muckhart to that nobleman. In 1561, when all the prelates in Scotland, by command of the privy council, gave an account of their revenues, that the third part might be deducted from them for support of the clergy of the Reformed faith, Archbishop Hamilton reported the See of St. Andrews to afford him about £3000 Scots in money, and 139 chalders of grain, which might bring an equal sum—making the entire revenues, at that period, to amount to upwards of £6000 sterling. This statement, however, there is evidence to show, was far beneath the actual value. After Hamilton's death, the Earl of Morton, by appointing a tulchan bishop to the See, was enabled to take possession of the greater part of the revenues of the archbishoprick, which had been appropriated to the archbishop after the Reformation. In 1587, when the episcopal revenues of Scotland were annexed to the Crown, James VI. empowered the Duke of Lennox to draw those of the archbishoprick of St. Andrews, which that nobleman continued to do till 1606, when the revenues, with considerable deductions, were again restored to the See. On the subsequent fall of Episcopacy, they were bestowed on the University; at the Restoration, when Episcopacy was restored, were granted to the Archbishop Sharpe;* and at the Revolution, were ultimately laid hold on by the Crown, which still retains them, with the patronage originally vested in the archbishop.

The revenue of the priory,† in 1561, as reported by Prior Lord James Stuart, afterwards Earl of Murray, was worth a sum, in money and grain, exceeding £10,000 of modern money. In 1587, the rents belonging to the priory were annexed to the

* The Household Book of Archbishop Sharpe, containing a minute account of his personal, household and travelling expenses, from 1663 to 1668, written in a very distinct hand by his friend and secretary, George Martine of Clermont, author of the *Reliquie*, is still preserved, and is now deposited in the Museum of the Literary and Antiquarian Society of Cupar-Fife. Copious extracts from it were printed some years ago by the Maitland Club, exhibiting an expenditure, which an extended revenue alone could afford.

† The "Register of the Priory of St. Andrews" was recently printed for the Bannatyne Club, at the expense of O. T. Bruce, Esq. of Falkland, from a copy in the possession of Lord Panmure. The volume embraces part of the Registers of the Augustinian Priors of Lochleven, of Monymusk, and of the Isle of May, dependencies on St. Andrews, and thus commences at the tenth, though the Priory of St. Andrews was not founded till the twelfth century. It extends downward till the middle of the fifteenth century. A very full account of the Register, with a minute analysis of its contents, is contained in the Appendix to Mr. Lyon's large History of St. Andrews.

Crown, and in 1606, were bestowed on the Duke of Lennox in lieu of the revenue of the archbishoprick. In 1635, they were purchased from the Duke, and granted to the archbishop to increase the emoluments of his See, which then had suffered severe dilapidation by the erection of the new bishoprick of Edinburgh. At the revolution, the revenue was granted to the Crown.

The provostry of Kirkheugh, in 1561, was reported as being worth, in money and grain, about £400. Shortly after, its rents were bestowed on Thomas Buchanan, nephew of the famous George Buchanan, for discharging the ministerial duties of the church of Ceres. They were annexed to the Crown in 1587, and in 1606 were conferred on the archbishoprick. In 1621, they were disposed by Archbishop Spotswood to the first minister of the city, who continues to draw stipend from this source. The archdeaconry, in 1561, was reckoned at £600. The office of archdeacon, in 1587, was conferred by James VI. on Dr. George Young, one of his chaplains, but in 1606 the emoluments were added to those of Archbishop Gladstones. In 1612, the Archbishop appointed his son Dr. Gladstones to the archdeaconry, conferring on him the revenues. These were, at the revolution, attached to the Crown, which afterwards conferred them, in equal moieties, on the two ministers of the town. The rental, originally drawn by the vicarage, was also bestowed on the archbishoprick in 1606; but when the parish of Cameron was disjoined from St. Andrews in 1645, the vicarial tithes were allocated for the support of its minister, who still derives his stipend from this source. Before the Reformation, there are said to have been, in all, 160 ecclesiastics and monks in the city, the least of whom was possessed of a handsome revenue. From the Reformation till 1589, the ministerial duties of the city and parish were discharged by a single minister; when, to meet the wants of the citizens, and relieve the incumbent, an additional minister was appointed. The city has since been a collegiate charge.

The present stipend of the minister of the first charge, consists of twenty-two chalders of grain from the teinds of the parish, and 107 bolls of grain, as half of the emoluments of the archdeaconry, besides a glebe of twenty acres, worth about £25, and the allowance of £20 for furnishing communion elements. The present stipend of the minister of the second charge, consists of half of the emoluments of the archdeaconry, £72, 4s. 5½d. from the city funds, and £33, 10s. 5d. from the Exchequer.

D.—PAGE 75.

HISTORY AND PATRONAGE OF SECOND MINISTERIAL CHARGE OF
THE CITY.

ON the 16th April, 1589, Mr. Robert Wilkie, minister of St. Andrews, declared to the session, that “ he would no longer bear the burden to preach thrice in the week, and desired the session to provide for him an helper and fellow-labourer, as the matter had been in hand before the Presbytery, and before the Provost, Magistrates, and Council of the city.” After many meetings and conferences on the subject among the various parties concerned, the matter came before the General Assembly of the Church, which was held at Dundee in April, 1593, when the Assembly sanctioned the arrangement by which a second minister was to be established in the city—“ the town having engaged thankfully to pay him an honest stipend from the funds of the community.” For the first hundred years, the minister of the second charge derived the whole of his stipend from the city funds. In 1699, the stipend was augmented by a gift from the Crown, of half the emoluments of the archdeaconry.

The patronage of the second charge has always been vested in the Town Council. In 1753, an attempt was made by the Lord Advocate, to show that the Crown had a preferable claim; but the title of the Council, on investigation, was found to be valid. In 1817 the Council resolved to dispose of the patronage, which, after being advertised, was sold for upwards of £800. The right of the Council to dispense with the patronage, however, being disputed, the case was debated in the supreme court, which in 1824, found that the Council were the inalienable patrons, and had no authority to denude themselves and their successors of their privileges as a body. The Council were, besides, saddled with the heavy expenses of the case.

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TABLE, showing the number of Degrees in Medicine, Divinity, and Laws, conferred by the University of St. Andrews, from 1842 to 1848, and of Degrees in A.M. and A.B., granted from 1842 to 1849.

Years.	M.D.	D.D.	LL.D.	A.M.	A.B.
1842.....	34	4	2	7	...
1843.....	38	4	...	4	...
1844.....	45	7	...	6	...
1845.....	106	1	...	3	3
1846.....	51	3	1	6	1
1847.....	39	...	1	5	4
1848.....	22	3	...	1	3
1849.....	...	...	...	7	1

F.—PAGE 173.

BREAKFAST AND PRESENTATION OF PORTRAIT TO PROVOST PLAYFAIR.

(Abridged from the Report in the Public Journals.)

On the 10th April, 1847, a breakfast was given in the Town Hall of St. Andrews, on occasion of the Portrait of Provost Playfair, painted by public subscription, being for the first time exhibited to the public. At nine o'clock, about a hundred and sixty ladies and gentlemen sat down to breakfast—A. K. Lindsay, Esq. of Balmungo, in the chair.

After breakfast, the Chairman rose, and addressing Provost Playfair, said—The committee that have had charge of the arrangements about to be brought to a termination this morning, have done me the honour to choose me to occupy this chair, and however great may be my apprehension that I shall be unable to do justice to their choice, yet the duty that I have to perform is to me a most pleasing one. The picture about to be displayed has, as you are aware, been painted at the desire of your fellow citizens; it is intended to remain as a lasting

testimonial of their grateful feelings, for the very important public services you have rendered to the community, since you were called upon to preside over the municipal affairs of our ancient city. We meet, Sir, in every quarter of our town with improvements, for which we are sensible we are indebted mainly to your perseverance, skill, and taste. The more we reflect, the more does it excite surprise, that so much has been done in so short a time; indeed, the nature and extent of the additions to the comfort of ourselves and of our families, as well as to the beauty of our venerable city, are such as could scarcely be credited, except by us who have seen them grow up, as it were, under our own eyes. But those who see and admire these results, may be told, that they bespeak not half the labour that you have been zealous enough to bestow. You had not to select and approve from plans already well matured, to glance now and then at the execution of the works, and to order payment out of an overflowing exchequer; no, Sir—you had to originate the movement—to enlist public sympathy—to reconcile various interests—to engage in numberless correspondences and conferences—to give close and constant personal inspection—to undertake many journeys. I am restrained by your presence from doing more than thus hinting at what you have done, and at what you merit from our hands. In too many instances where communities have sought to manifest gratitude to public benefactors, years have been allowed to elapse after the grave had closed over the mortal remains of those on whose name and memory the honours were conferred. We, Sir, have great reason to congratulate ourselves, that we have you here among us in full vigour, and we hope, with a long career before you of private happiness and of public usefulness. May you long continue to preside over the civic councils of St. Andrews—to sit at the feet of that portrait—to follow your own example, for none other can I hold up more worthy.

At the conclusion of Mr. Lindsay's address the cloth was removed from the Portrait, amidst the applause of the company.

Provost Playfair in reply said—Gentlemen, the sentiments expressed by my respected friend Dr. Lindsay, in the name of the committee and subscribers who have taken an interest in the proceedings of this day, evince so much kindly feeling towards myself, that I know not in what terms to acknowledge my obligations to them. The whole of your proceedings in this matter have been carried out in a manner the most delicate

and complimentary, entailing on me a debt of gratitude which I never can repay. That picture is placed in the Town Hall, with the consent of the Town Council, as a mark of their approbation of the manner in which I have discharged the duties of the situation to which I was by them elected. It is now some forty years since my attachment to this city commenced. Throughout my career in life that attachment has never abated. To return to St. Andrews in the evening of my days, for years continued to be the most ardent desire of my heart. When hope dawned on the prospect of realizing my fond wishes, I purchased my present abode before I could return to inhabit it, in order to rivet one link of the chain which was to bind me to it during life. Providence continued to bless me, and I returned to my native city to be the humble instrument of carrying out the views of my colleagues in the various works which their wisdom suggested, the expense of which the unprecedented liberality of the people so munificently defrayed. The situation which I have held has afforded me every facility in meeting your wishes on all occasions, and the kind and efficient support of the inhabitants, for years past, has rendered this duty a delightful occupation. Many respected gentlemen, residing amongst us in this city, have aided me by their counsel, in recommending measures which had a tendency to improve the physical and moral condition of the people. In carrying out such suggestions, I have ever felt the greatest interest. In justice to the municipal representatives with whom I have acted for some years past, I feel it an imperative and pleasing duty to declare, that I have never found them influenced by any other consideration than the welfare of this city, with which all our interests are identified, and that their cordial support has always been cheerfully given to every measure involving the well-being of the town, the advancement and permanent prosperity of which appeared to them an object of paramount importance; and I may, with perfect truth and sincerity, include, as being actuated by the the same motives, the whole of the intelligent constituency of St. Andrews. May I indulge the hope that my successors, when looking on this portrait, may be stimulated to devote a portion of their time and attention to the objects which for some years I have pursued, with an earnest desire to render the inhabitants comfortable and happy. This mark of your regard will inspire me with fresh ardour in your service, and give strength to my feeble endeavours, better to deserve your favour

during the few years I may yet be spared to enjoy the happiness of dwelling amongst you. May the blessing of our Heavenly Father rest and remain on you all, and may our city increase in holiness, and become a pattern for others to imitate! May the inhabitants enjoy every comfort this world can afford, living in peace and unanimity one with another; and may plenty be found to supply the wants of the poor and needy!

The Rev. Dr. Cook of St Leonards said, he had been called on by the committee to address the company, to narrate the steps which had been taken with a view of testifying the sense entertained by the public of the services rendered to the community by Provost Playfair, and which had ended in procuring the beautiful picture now before them. The earliest origin of the testimonial might date from the time that the Provost first stepped from the floor of this hall into the Civic Chair. As to the Portrait, the arrangements for procuring it were commenced when he was absent from St. Andrews in the north; when he returned he found a committee in full operation. The proposal was readily and warmly entered into, and it is truly, in the words engraved on the tablet of the picture, a tribute from the inhabitants of St. Andrews, "in grateful acknowledgment of the benefits conferred upon the city by Major Hugh Lyon Playfair, the present Provost, chiefly through whose patriotic zeal, spirit, and energy, great public improvements have lately been effected." The improvements of the city were aided by various circumstances; but of what avail would these have been without Provost Playfair at the head of affairs? At different times a desire had been manifested on the part of the public, that something should be done in honour of the Provost. It was proposed to name a new street after him, and call it Playfair Terrace. Now he could not see how they could wish to call a bit of a street after the Provost. It was indeed a very elegant place, but still it was but half a street. There was another terrace that claimed the name. Enter by the West Port—there's Playfair Terrace before you. As you walk along South Street, and admire its magnificence, those who knew it of old, could not help being reminded of the distich—

Had you seen this fine road before it was made,
You'd have held up your hands and blest General Wade.



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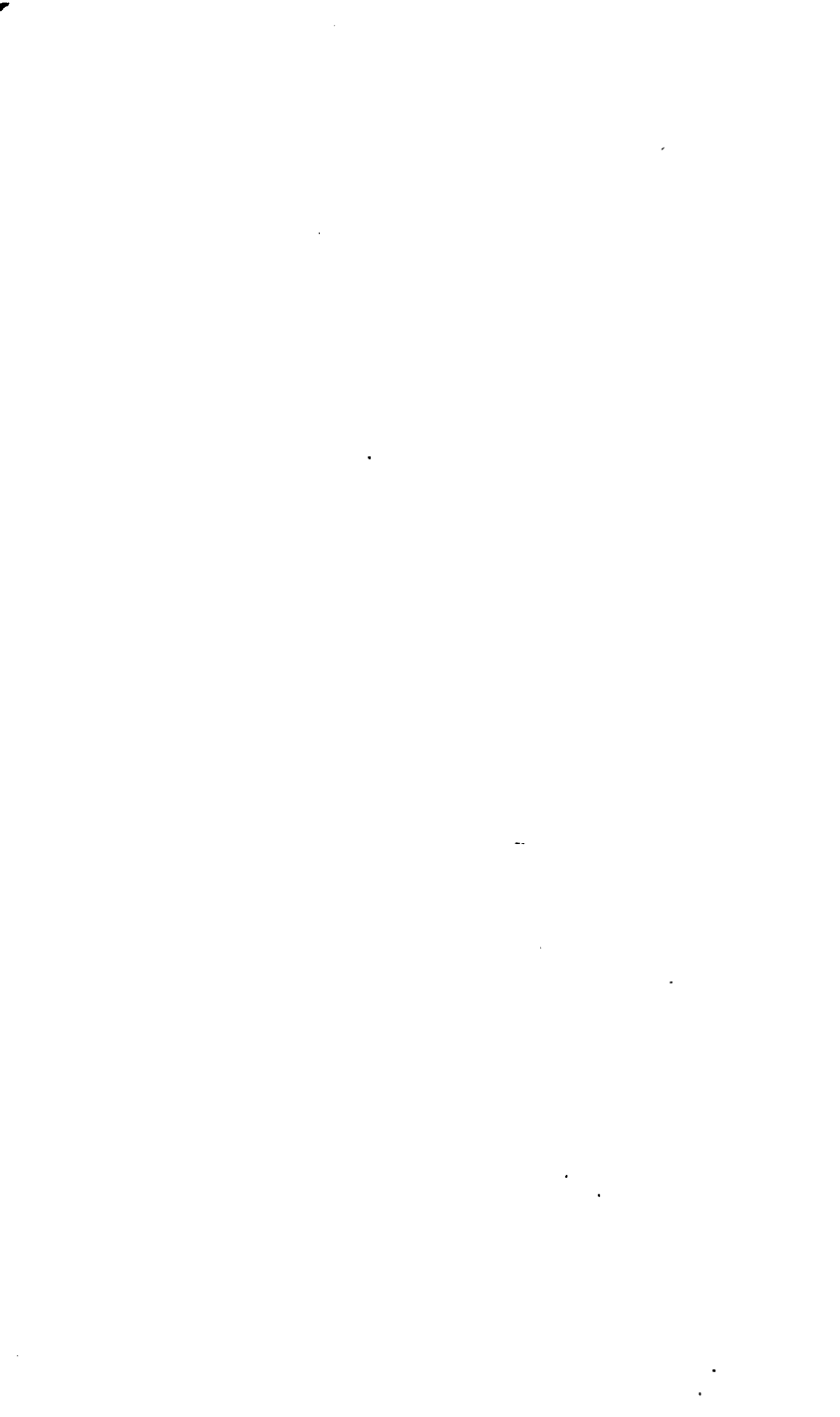
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